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EDITED BY

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MOSLEM INSCRIPTIONS.

1937-38

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FIVE NEW INSCRIPTIONS FROM THE BIDAR DISTRICT.

BY G. YAZDANI.

The late Mr. Sultan 'Ali Faruqi, Superintendent of Bidar Monuments, whose untimely death has caused a great loss to the Archæological Department of Hyderabad State, sent me inked rubbings of five inscriptions for decipherment last year. One of these belongs to the reign of 'Ali Barīd, the third ruler of the dynasty, whose administration lasted from 1542 to 1579 A.D. and who was the first to assume the title of king. The inscription is carved on the masonry of a sluice of the Kamthāna tank, which was the chief source of the supply of water to Bidar City during its palmy days. The inscription is a kind of warning against the overflow of the water of the tank, which might have caused a breach in the embankment. The sluice on which the inscription is carved was apparently constructed to discharge the surplus water and thus to minimise the danger of a breach. The inscription mentions the name of Ā'zam Maṇṣūr Khān as the builder of the embankment, but as the names of the dignitaries of Barīd Shāhi Court are not preserved in any contemporary record the name of Maṇṣūr Khān is not known to the historian.

The language of the inscription is Marathi and its text has been deciphered for me by Mr. R. M. Joshi, M.A., who has succeeded Mr. Sultan 'Ali Faruqi as Superintendent of Bidar Monuments.

TEXT

Plate I(a)

- 1 चंड कोळा करितां हौजाचा तुंब नुकसान जा
- 2 ळा होता हजरत बरिद शाहाने अजम मनसुर खां
- 3 नाचे हातिं तुंब बांधविला पाणि उचळून नेतां हौ
- 4 जास मजरत आहे ऐसे न करणे माहे मोहरम स
- 5 न सबा समानिन सुहुर सन तिसा सबैन व
- 6 तिसा मेया

TRANSLITERATION

- 1 Chanda Kolā karitān houjāchā tumba nukasāna jā
- 2 Lā hotā Hajarata Barida Shā Hāne Ajama-mana Sura Khān
- 3 Nāche hātin tumba bāndhaviḷā pāṇi uchalun netān hau
- 4 Jās majarata āhe aise na karaṇe māhe Moharam sa
- 5 Na sabā samānin suhuru sana tisā sabaina va
- 6 Tisā meyā

TRANSLATION

The *bund* of the reservoir built for the accumulation of residual water was damaged. It was constructed by Ḥaḍrat Barīd Shāh through Ā'zam Maṇṣūr Khān. If water is carried over the *bund*, there is likelihood of its being damaged. None should do so.

The month of Muḥarram in the year 87 (Hijrī) corresponding with *Shahūr San* 979 (1579 A.D.).

Another of these five inscriptions contains the name of 'Alī Barīd, but here he is probably the second king of this name, who ruled from 1010 to 1018 H., for the date given at the end of the inscription is *Shahūr San* 1001 which corresponds with 1010 H. The inscription is carved on a tablet which was found in clearing the debris from one of the old gateways of the Bidar Fort, which was originally styled the Sukla Tiratha Gate. The inscriptional tablet is now preserved in the Archæological Museum of the Bidar Fort. The tablet measures 1 ft. 4 in. by 10 in.

The inscription consists of five lines and the language is Marathi. The text has been deciphered by Mr. R. M. Joshi.

TEXT

Plate I(b)

- १ पड कोटा नजदिक दरवाजा सुकल तीरथ
- २ कार किर्दि कासीम बरीद स्याह पडिले
- ३ होते बादज वो कारकीर्दि हजरत
- ४ अली बरीद स्याह बांधीले हवाले
- ५ नरसोराम सुहुर सन इहदे अलफ

TRANSLITERATION

- 1 Pada Kotâ najādika darawājâ Sukala tīratha,
- 2 Kāra kirdi Kāsima Barida Syāha padile
- 3 Hote bādaja vo kārakirdi Hajarata
- 4 Ali Barida Syāh Bāndhile hawāle
- 5 Narsorāma suhura sana īhade Alafa

TRANSLATION

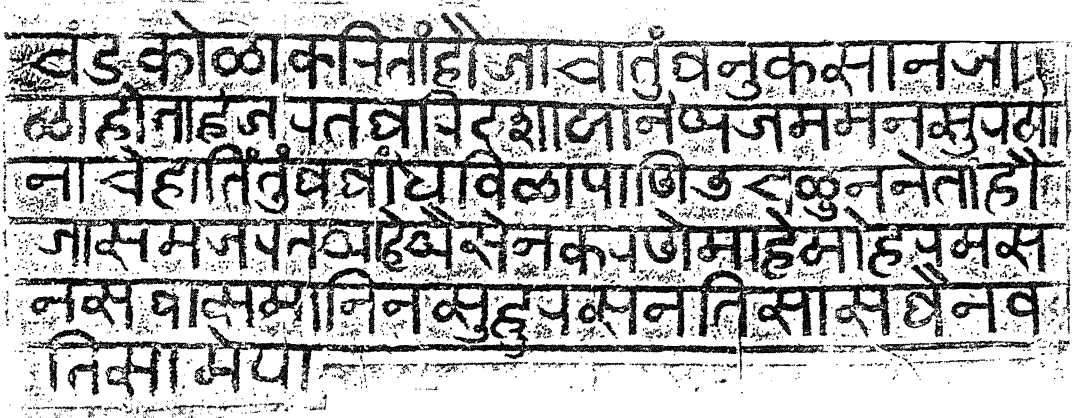
- 1 The 'Sukla Tirtha Gate, in the vicinity of Padakota,
- 2 Collapsed during the reign of Qāsim Barīd *Shāh*
- 3 Later on in the reign of Ḥaḍrat
- 4 'Alī Barīd *Shāh* the same was reconstructed under the charge of
- 5 Narsoram in the *Shahūr San* 1001 (1601 A.D.).

The third and fourth inscriptions of this set are from a well at Āshtūr which was built by a royal officer named Jagapat Rāo during the reign of Mirza Walī Amīr Barīd in 1018 H. The well is of considerable dimensions and it has steps of masonry which has been finely dressed. The name of Mirza Walī Amīr Barīd as the eighth ruler of the dynasty is also mentioned by Firishṭa,¹ but Haig in the *Cambridge History of India* (Vol. III, p. 709) has given 'Alī Barīd *Shāh* as the title of the eighth king. The source of Haig's information is not known, but the name of the eighth Barīdī king who ruled from 1018 H. is also given by the author of *Basātīnu-s-Salāṭīn*² and

¹ *Firishṭa*, Persian text (Bombay lithograph), Vol. II, pp. 348-49.

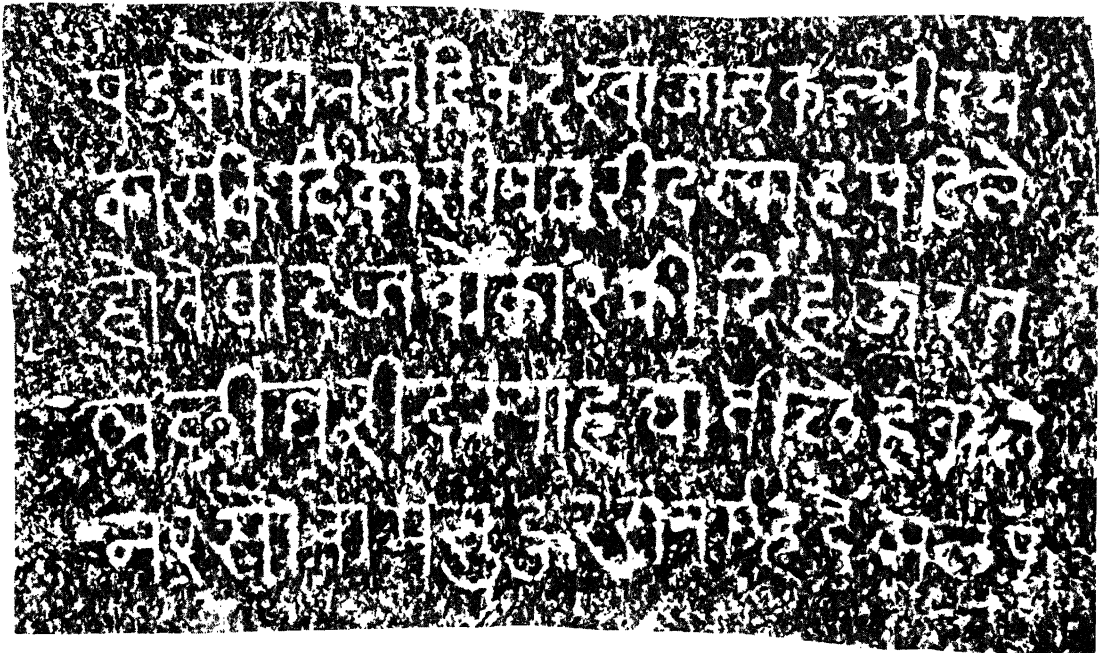
² *Basātīn*, Hyderabad lithograph, p 273.

(a) Inscription of 'Ali Barid from Kamthana, Bidar.



SCALE ·125

(b) Inscription of 'Ali Barid from the Bidar Fort.



SCALE ·33

it is Mirza Walī Amīr Barīd, the same as given by Firishṭa and mentioned in these two inscriptions.

One of these two epigraphs is in Persian and the other in Marathi. The Persian record consists of a single line which is written in *Thulth* characters of a beautiful type. I have deciphered the text as follows:—

Plate II(a)

بانی این چاه در روز حضرت سلیمان چاه امیرزا ولی امیر برید شاه خلد الله سلطانه العبد جگترار بن
بنچال یکھندر دولتی سنہ ۱۰۱۸ ۵

TRANSLATION

The builder of this well, during the reign of His Majesty with Solomon's glory, Amirza Walī Amīr Barīd Shāh, may God perpetuate his sovereignty, was the servant of the state, Jagat Rāo, the son of Banchālīkhandū. In the year 1018 H. (1609 A.D.).

The Marathi record has been deciphered by Mr. R. M. Joshi, M.A., whose reading of the text is given below—

TEXT

Plate II(b)

- 1 अज सकतनत सुकतान अह
- 2 मद शाह बहमनि बाजद हुमायुन
- 3 अकरम बरीद शाहा आठविं पिढी
- 4 अमीर बरिद शाहाचि पादशाही
- 5 याचा फर्जद जगपति राव दौकती वि
- 6 हीरी बारीविं चौरस बांधविकि
- 7 असे शुद्ध सन अशर अरुफ
- 8 याचि हिंदवि बेरिज १०१० श
- 9 के १५३१ साभ्यनाम संवत्सर

TRANSLITERATION

- 1 Aja Salatanata Sulatāna aha
- 2 Mada Shāha Bahamani bājada Humāyūna
- 3 Akarāma Barīda Shaha āthavin pidhi
- 4 Amīr Barida shāhāchi pāda Shahi

- 5 Yāchā farjanda Jagapatirao Doulatī vi
- 6 Hīrī barinvi chouras bāndhavili
- 7 Ase Shuhura Sana ashar alafa
- 8 Yāchihindavi berija 1010 'Sa
- 9 Ke 1531 Sāmya nāma Sanvatsara

TRANSLATION

During the period of the reign of the dynasty of Aḥmad Shāh Baihmanī, after whom there was Humāyūn Akram Barīd Shāh, and in the eighth generation there was Amīr Barīd, his son¹ Jagapatī Rāo Daulatī constructed a well with steps, the *Shahūr* year was 'ashare alaf totalling 1010, the Saka year is 1531 cyclic year Sāmya (Saumya).

The fifth inscription of the set is from a mosque at Gornallī,² a village some three miles off Bidar. This inscription also mentions the name of Amīr Barīd Shāh as the reigning king in 1019 H., thus confirming the information contained in the two epigraphs of the well at Āshtūr. The style of writing is *Thulth* of an elegant type and the inscription consists of four lines, each arranged in a panel. The upper two panels contain the *Bismillah* and the Islamic creed, while the lower two contain a record mentioning the building of a mosque by Khvaja Bostān in 1019 H., during the reign of Amīr Barīd Shāh II.

I have deciphered the text as follows—

Plate II(c)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لا إله إلا الله محمد رسول الله
بناء هذا المسجد في زمان السلطاني أمير بريد شاه
ثاني وبانيه اين مسجد خواجه بوستان سنه ١٠١٩
كتبه احمد (٩)

TRANSLATION

In the name of God the Merciful and Compassionate !

"There is no god but God and Muḥammad is the apostle of God."

This mosque was built during the sovereignty of Amīr Barīd Shāh II, and the builder of this mosque was Khvaja Bostān in 1019 H. (1610 A.D.).

¹ The Marathi record is only a version of the Persian text, but the translator has committed a serious blunder by mentioning Jagapati Rāo as the son of King Amīr Barīd. In the Persian text the name of Jagapati Rāo's father is mentioned as Banchālī Khandū, which seems to be correct.

² The mosque at Gornallī is a small building, consisting of a single room with three arched openings towards the East.

Inscription of Mirza Wali Barid from Ashtur, Bidar.

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله
والحمد لله رب العالمين

SCALE · 166

(b) Marathi version of *a*.

अजकठवनतदुळतानबह
मदशाहबहमनिवाजदहमायु
अकपमधपीदशाहाआगविपिटी
अमीपघनिदशाहाविपादशाही
गाम्याकजदजगपनिगवहोळवीवि
हीपीघानीविओपसघाघनिळि
असैसुहपसनअकापअळफ
याविहीहविघेपिज१०१०श
कै१०२९सापनामसवत्स१

644

(c) Inscription on a mosque at
Gornalli, Bidar.

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SCALE · 166

INSCRIPTION OF SULTĀN BALBAN FROM BAYANA, BHARATPUR STATE.

BY G. YAZDANI.

In January, 1939, Dr. N. P. Chakravarti, Government Epigraphist for India, kindly sent me the inked rubbing of an inscription, now preserved in the Sanskrit School, attached to the temple of Goculchandramāji at Kāman, Bharatpur State. The inscriptional tablet¹ is stated to have come out of a well in the neighbourhood when it was re-excavated by the Goswami Ballabhāchārya, the family preceptor of the rajas of Bharatpur and the custodian of Goculchandramāji's temple. The inscription is in Persian prose and consists of ten lines. The script is *Naskh* of a heavy style, such as was in vogue in India in the 13th century A.D. during the rule of the early Sultāns of Delhi.

The inscription records the clearance and re-digging of a well during the reign of Ghiyāth-ud-Dīn Balban and the governorship of Nuṣrat Khān, the fief-holder of Bayana. The name of Nuṣrat Khān is not mentioned among the dignitaries of Balban's court in contemporary histories, but it occurs in the chronicles of 'Alāu'd-Dīn Khālji's reign as that of his minister.² The fief of Bayana owing to its vicinity to Delhi was a special prize awarded to those nobles only who had rendered most loyal service to the king. The fact mentioned in the inscription that Nuṣrat Khān held the fief of Bayana shows that he was one of the distinguished nobles during the reign of Balban as well.

The inscriptional tablet on its back bears a Sanskrit inscription which is being deciphered by Dr. N. P. Chakravarti and will be published in the *Epigraphia Indica* in due course. I have deciphered the Persian text as follows:—

Plate III(a)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

چاه را کی بعد (؟) از صد پنجاه سال عمارت کرده بودند
و بعد از آن بنویت محمد حاجی (؟) سر کرده و از سنگ و
. پر شده از سبب آن خلایق را مضرتی می رسید
براست کردن آغاز کرده شد در غرة ماه مبارک رمضا
ن سنه تسع و ستین و ستمایه تا اواخر ماه باتمام رسید
در اجلاس³ (؟) خداوند عالم بادشاه بنی آدم غیاث ا
لدنیا و الدین ظل الله فی العالمین خلد ملکه
و در نوبت خان اعظم ملک ملوک الشرق نصرة

¹ The inscriptional tablet measures 2 ft. by 1 ft. 9 in.

² *Tārīkh-i-Firoz Shāhī* by Z. Barnī (Bibl. Ind.), p. 240.

³ In the later writings, particularly in the legends on coins, instead of اجلاس the word چارس has been used.

خان مقطع خطه بیانہ دام علاہ ر کب اعدا
 ۴ از دست بندہ ضعیف ابراہیم ابوبکر نوشیروان
 دام کتبہ فی التاریخ المذكور
 واللہ اعلم تمت

TRANSLATION

In the name of God the most Merciful and Compassionate!

The clearance of the well.....which was built one hundred and fifty years ago, and afterwards during the regime of Muhammad Hājī (?) was choked, and filled up with stonesand the people suffered thereby, commenced on the first of the auspicious month of Ramaḍān in the year 669 H. (Monday, 15th June, 1271 A.D.) and was completed by the end of the same month. During the reign of the lord of the world, the king of mankind, Ghiyāthu'd-Dunya wad-Dīn (the refuge of the faith and state), the shadow of God in all the worlds, may God perpetuate his kingdom, and during the regime of the exalted Khān, the Malik (Prince) of the Maliks of the East, Nusrat Khān, the fief-holder of Bayana, may God preserve his dignity and prostrate his enemies, through the effort of the humble servant, Ibrāhīm Abū Bakr Naushīrwān.....preserve.....Written.....on the above date. God is the best Knower. End.

INSCRIPTION OF GHIYĀTHU'D-DĪN TUḠHLUQ FROM ASRAWA KHURD NEAR ALLAHABAD.

By G. YAZDANI.

An inked rubbing of this inscription was kindly sent to me for decipherment by Dr. K. A. A. Ansari, Assistant Engineer, Northern Circle, who also sent me a note on the epigraph which had been compiled by Maulavi Ashraf Husain Sahib. According to the Maulavi Sahib's note the inscriptional tablet is lying near a plastered tomb at Asrawa Khurd, a village some ten miles from Allahabad. The tomb is locally known as the *maqbara* (sepulchre) of Sipāh Sālār-i-Ā'zam 'Abdu'l-Laṭīf Sa'īd. The inscription does not contain the name of this Sipāh Sālār and apparently it has no connection with the tomb by which it is lying, and belongs to some other monument, which may have been a religious or secular building.

The inscriptional tablet is of Chunar stone and it measures 5 ft. by 1 ft. 6 in. The epigraph is carved in relief, but as the tablet was used for some time by washermen the letters have crumbled away in several places. The script is *Naskh* of an early type and the inscription contains certain phrases and titles which are usually found in the inscriptions of the early Sultāns of Delhi. The language of the inscription is Arabic and it consists of three lines.

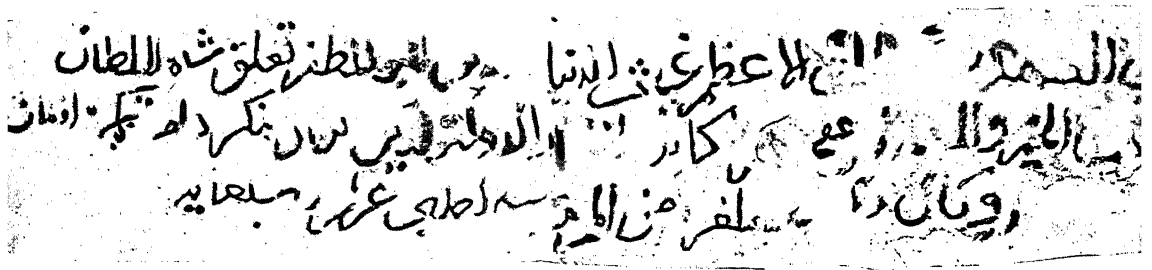
In the inscription the name of Ghiyāthu'd-Dīn Tuḡhlūq is mentioned and as he ruled from 720 to 725 H. the date 721 H. given at the end of the inscription falls within his reign. The inscription also contains the name of the court noble, Ikhṭiyāru'd-Dīn. In the list of dignitaries given by Barnī, there are two nobles of this title during the reign of

(a) Inscription of Sultan Balban from Bayana, Bharatpur State.



SCALE • 2

() Inscription of Ghiyathu'd-Din Tughluq from Asrawa Khurd, Allahabad.



SCALE • 166

‘Alāu’-d-Dīn Khalji who ruled up to 715 H.¹ Their names are Ikhtiyāru’-d-Dīn Etagīn and Ikhtiyāru’-d-Dīn Afghān. As the clan name Afghān also occurs in the inscription it may be surmised that the noble referred to in the inscription is Ikhtiyāru’-d-Dīn Afghān, who may have enjoyed the patronage of the kings of Delhi until 721 H., the date of the inscription.

Maulavi Ashraf Husain Sahib had deciphered the text almost correctly and I have altered his reading only in three places. The text as read by me is given below:—

Plate III(b)

(۱) فی العهد ن الاعظم غیاث الدنیا [والد] بن ابوالمظفر تغلق شاه السلطان

(۲) صاحب الخیر و السعادة [مفخر] [۱] کابرا [ختیا] رالدلة والدين افغان

(۳) رکان [هذا فی] الغرة من المحرم سنة احدى عشرين و سبعمائة ٥

TRANSLATION

During the reign of the great.....Ghhiyāthu’-d-Dunya wad-Dīn Abu’l Muẓaffar Tuḡhluq Shāh, the Sultān, the master of benefaction and felicity, the pride of nobles, Ikhtiyāru’-d-Daula wa’-d-Dīn.....Afghān. This was recorded on the 1st of Muḥarram, 721 H. (31st January, 1321 A.D.).

THREE PERSIAN INSCRIPTIONS OF ALLĀH VARDĪ KHĀN TURKMĀN FROM
THE ANCIENT HILL FORTS IN THE NASIK DISTRICT.

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WESTERN CIRCLE, POONA.

The three inscriptions which are reproduced and reviewed at the end of this paper are engraved on rocks in the Sātmāla ranges² on which are erected the ancient forts of Indrā’ī³, Chāndor⁴ and Dhōdap⁵. The Sātmāla hills ranging from west to east are now mostly comprised within the present boundaries of the Nasik District of the Bombay Presidency. This range, in combination with the main Western Ghats or the Sahyādri range, to which it runs at right angles, formed the northern and western borders respectively of the Ahmadnagar kingdom of the Nizām Shāhī dynasty, which flourished from 1499 A.D. to 1630 A.D. To defend their territory against the encroachments of neighbouring states, the Nizām Shāhī kings would appear to have erected and fortified a large number of hill forts at different strategic

¹ *Tārīkh-i-Fīroz Shāhī* (Bibl. Ind.), p. 241.

² This range is variously known as the Sātmāla, Chāndor or Ajanta range, the first being the preferable name.

³ In north latitude 23° 22', east longitude 74° 13', and 4,495 feet above sea level. The hill fort at this place is 4 miles north-west of Chāndor town on the Raura Pass and its inscription is carved on the face of the rock to right proper of the uppermost entrance of the hill fort at Indrā’ī in the Chāndor taluka of Nasik District.

⁴ In north latitude 20° 20', east longitude 74° 15', and 3,994 feet above sea level. The hill fort of Chāndor is about 40 miles north-east of Nasik town, on the main road from Bombay to Agra and its inscription is carved on the rock facing Chāndor town.

⁵ In north latitude 20° 23', east longitude 74° 2' and 3,798 feet above sea level. The hill fort is 15 miles north-west of Chāndor town and its inscription is carved on the face of the rock to left proper of its inner gateway.

points on the hill tops and along the passes of their northern border¹. The strategic and defensive value of these forts was never so severely put to the test as when the kings and regents of Ahmadnagar had to defend their realm against the aggression of the Mughal emperors from the north.

The emperor Akbar was the first of this line to invade the Nizām Shāhī kingdom, in 1591 A.D. and although he conquered Khāndesh and made the Nizām Shāhī regent² recognize his suzerainty (1596 A.D.), his son Jahāngīr (1606—1627 A.D.) somewhat fitfully³, and his grandson Shāh Jahān (1627—1657 A.D.) with desperate determination, continued to encroach upon the independence of Ahmadnagar kingdom till it was wholly annexed to the Mughal Empire in 1632 A.D.⁴ Shāh Jahān's viceroy of the Deccan, Mahābat Khān, Khān Khānān, besieged the Ahmadnagar regent, General Fath Khān, the son of the famous Malik 'Ambar, in the fortress of Daulatābād (Dēogiri) in 1631 A.D. More by bribery perhaps than by bravery, the former succeeded in compelling the latter not only to surrender himself but also his ward, the minor King Husain Nizām Shāh⁵. While Fath Khān was rewarded for his abject surrender by the bestowal upon him of many a royal favour, his unlucky young sovereign was imprisoned for life in the Gwālior fort⁶. It was this betrayal that for the first time in their history brought the Marāthās into direct conflict with the Imperial Mughal army. A Marāthā nobleman Rājā Shāhji Bhōnsle, the father of the more famous Shivājī, the founder of the Marāthā Empire, taking his stand on the strong position of his clansmen in the areas comprised in and adjoining the Ahmadnagar territory, and with the tacit support of the Sultāns of Golconda and Bijāpur stepped into the affairs of Nizām Shāhī kingdom to prevent its annexation by the Mughals. Assuming the role of regent, Shāhji set up another scion of Nizām Shāhī dynasty as the Sultān and organised the defences of the kingdom with a view to resist and harass the army of occupation⁷. As part of the defensive measures adopted by him, Shāhji had many important hill forts in the Sātmāla and Sahyādri ranges garrisoned by his men whose guerilla raids seriously hampered the movements of the Mughal army in the Ahmadnagar territory⁸. To crush this menace, Shāh Jahān despatched strong reinforcements with instructions to overpower Shāhji's resistance by operating against him from three different points. A force of 20,000 strong under Khān Daurān was posted at Nander to prevent any supplies reaching Shāhji from the side of Golconda. Another contingent of 20,000 was placed under Khān Zamān with orders to pillage the home-lands of Shāhji in the Poona District to the south and south-west of Ahmadnagar territory. The third detachment comprising 8,000 men was entrusted to Shā'ista Khān for dislodging the hostile garrisons from the regions of Trimbak, Junnar, Nasik and Sangamner.⁹ From his force, Shā'ista Khān was required also to detail 2,000 men under the two officers named Allāh Vardī Khān and Yakka Tūz Khān, to reduce the hill forts in the Sātmāla and Sahyādri ranges¹⁰.

The hill forts of Indrā'ī, Chāndor and Dhōdap on or near which respectively, the three inscriptions reproduced below are preserved, were among many others which are named in them as

¹ The small tracts of Baglān and Kalvān above this border were ruled by local Rajput princes who seem to have been left practically independent during the period of Nizām Shāhī ascendancy over Ahmadnagar kingdom, vide *Nasik District Gazetteer*, p. 187, footnote 1.

² *Tārīkh-i-Firishā* (Brigg's translation), Vol. II, pp. 265, 269, 270 and 273.

³ *Iqbāl Nāma-i-Jahāngīrī* (Bibl. Ind.), pp. 34-39, 67, 90-91.

⁴ *Bādshāh Nāmā* of Mullā 'Abdu'l-Hamīd Lāhorī (Bibl. Ind.), Vol. I, part 2, pp. 135-151.

⁵ *Idem*, Part I, pp. 527-31.

⁷ *Ibid.*, Part 2, p. 135.

⁸ *Ibid.*, pp. 136-37.

¹⁰ *Ibid.*, p. 139.

⁶ *Ibid.*, Vol. I, Part I, pp. 540-41.

⁹ *Ibid.*, pp. 138-39.

having been conquered also by Allāh Vardī Khān in these ranges¹. These inscriptions do not tell us the chronological sequence of the conquest of each of these forts, but it is abundantly clear from the inscriptions that so far as the hill forts of Chāndor, Indrā'ī and Dhōdap are concerned, they fell to siege in the order in which their respective records are examined in this paper. As their texts will bear out, these inscriptions were inscribed in the name of and very probably at the instance of Allāh Vardī Khān himself. He claims in them the credit of having conquered not only the forts on which they are carved, but thirteen other forts in the same area which are mentioned by name in two of the inscriptions examined below.

The Allāh Vardī Khān Turkmān of these inscriptions claimed descent from the famous Saljūqī sovereign, Sultān Sanjar (1086—1157 A.D.) of Central Asia. He came to India during the latter part of the reign of Emperor Jahāngīr (1606—1627 A.D.). Through his brother, Mukhlis Khān, who was already in service as the companion to Prince Parviz, Allāh Vardī was presented at the royal court. Being a good sportsman and the inventor of a unique hunting device called *Turkalānī*², he soon won the favour of Jahāngīr who appointed him as Qarāwal Begī, or Superintendent of hunting excursions, in 1626 A.D. At the very start of the reign of Shāh Jahān in 1627 A.D. Allāh Vardī Khān was admitted to the rank of the nobles of the court and was attached to Mahābat Khān, Khān Khānān, for active service in the field. He displayed great valour at the siege of the fort of Parenda on the southern border of the Ahmadnagar kingdom and later under Shā'istā Khān won signal laurels in capturing a large number of hill forts which are mentioned in the inscriptions studied below. After these achievements in 1636 A.D., Allāh Vardī Khān was appointed in succession as the Warden of Lucknow, Muṭṭra and of the Imperial capital, Delhi. In 1653 A.D. he accompanied Dārā Shukoh in the expedition sent by Shāh Jahān for retaking Qandhār from the King of Persia. His behaviour during this expedition having been adversely reported on, Shāh Jahān deprived him of his title and rank, but in view of his past services assigned him the revenues of the paragana of Shankarpūr as pension. After a short interval, however, he was re-employed and appointed to the charge of Elichpūr, from which post he was raised to the governorship of the province of Berar. He was again involved in a misunderstanding which led to his recall and confinement in his own house in the capital. On the recommendation of one of the princes royal, he was sent to Jaunpūr as its administrator and was later appointed governor of the province of Bihar. About this time, Shāh Shujā', the second son of Shāh Jahān and Governor of Bengal, advanced from his province to march on Delhi, to take part in the fratricidal war which was occasioned by the news of the serious illness of Shāh Jahān. Allāh Vardī, unwilling to oppose the advance of the prince through his area, retired to Benares where, however, Shāh Shujā' succeeded in persuading him to join his cause in the impending struggle. When the prince set out from Benares, Allāh Vardī Khān changed his mind and with all his adherents returned to Benares and shut himself up in his house. Shāh Shujā' too returned and by false means got hold of Allāh Vardī and one of his sons by name Saifullāh, and after parading them on elephant back through the city, put both of them to death (1657 A.D.).³

Plate IV(a)

Inscription on the rock of the hill fort at Chāndor, facing the town of Chāndor in the taluka of the same name in the Nasik District. The original size of the inscription is 3 ft. 4 in. by 2 ft. 6 in.

¹ *Bādsāh Nāmā* of Mullā 'Abdū'l Ḥamīd Lāhorī, (Bibl. Ind.), Vol. I, Part 2, pp. 146-48.

² The device '*Turkalānī*' consisted of a series of strong nets, the weight of eighty camel-loads, ten thousand royal yards long and six broad. It was pitched like a tent with strong poles, so that once a wild animal was caught in the same, it could not break through the meshes.

³ *Ma'āthir-ul-Umarā* (Bibl. Ind.), Vol. I, pp. 207-215.

TEXT

الله اکبر

بتاریخ دوازدهم ماه شوال سنه ۱۰۴۵
 موافق غرة ماه فروردی سنه ۹
 این قلعه را با قلعه های دیگر که
 در قلعه انجراي مسطور [و] شاه جهان
 الله وردی خان ترکمان مفتوح ساخت

TRANSLATION

Allāh is Great.

- (1) On the twelfth of Shawwāl 1045 H., (20th March, 1636 A.D.)
- (2) corresponding to the first of the month of Farwardīn, in the (regnal) year nine,
- (3) this fort along with other forts which
- (4) are (mentioned) in the Anjrā'i fort (inscription),.....Shāh Jahān
- (5) were conquered by Allāh Vardī Khān Turkmān.

Making due allowance for the gaps in the text above, its meaning and purpose are sufficiently clear. Whereas this inscription gives the 12th of Shawwāl, 1045 H., as the date of the fall of Chāndor fort, the court chronicles of Shāh Jahān assign the 16th of the same month of the same year as the date of the fall.¹

Plate IV(b)

Inscription engraved on the face of the rock to the right proper of the uppermost entrance of the hill fort at Indrā'i in the Chāndor taluka of Nasik District. The original size of the inscription is 4 ft. 2 in. by 2 ft. 9 in.

TEXT

الله اکبر

الله الله الله
 بتاریخ شانزدهم ماه شوال سنه ۱۰۴۵ موافق پنجم
 فروردی ماه الهی سنه ۹ بعنايت و بتصدق
 محمد الرسول و باقبال ظل شهاب الدین محمد
 صاحب قران ثاني شاه جهان بادشاه غازي کمترین
 غلامان الله [و] دي خان ترکمان این قلعه را با چند

¹ *Bādshāh Nāma* of Mullā 'Abdu'l-Hamid Lāhorī, (Bibl. Ind.), Vol. I, Part 2, p. 146. The date in the inscription is obviously more authentic than that given in the *Bādshāh Nāma*.

قلعه ديگر كه اسم آنها مسطور است در عرض دروازه
مفتوح ساخت قلعه چاندور قلعه راحدلهير
قلعه كولير قلعه كانچنه مانچنه قلعه روله جوله و قلعه ماركنده
قلعه كنيره قلعه اهورنت قلعه انچلاكر قلعه رامسيج

TRANSLATION

Allāh is Great.

Allāh

Allāh

Allāh

- (1) On the sixteenth of the month of *Shawwāl*, 1045 H. (March 24, 1636 A.D.) corresponding to the fifth
- (2) of the month of *Farwardīn* (of the) *Ilāhī* (regnal) year 9, through the favour and dispensation of
- (3) *Muhammad* the Apostle and under the prosperous shadow of *Shihābu'd-Dīn Muhammad*,
- (4) the Second Lord of the Happy conjunction, *Shāh Jahān* the gallant king; the humblest
- (5) of (his) slaves *Allāh Vardī Khān Turkman* (conquered) this fort (*Indrā'i*) with some
- (6) other forts, the names of which are written, in the course of two months.
- (7) The *Chāndor* fort, the *Rājdhair* fort,
- (8) the *Kolair* (*Koledhair*) fort, the *Kāchnā* and *Māchnā* forts, the *Raula* and *Jaula* (now known as *Raulya* and *Jaulya*) forts, the *Mārkanda* fort,
- (9) the *Kanhera* fort, the *Ahivant* fort, the *Anchlāgar* (also called *Achalgarh*) fort and the *Rāmsej* fort.

As the above text is engraved on the rock of the hill fort of *Indrā'i*, the date 16th *Shawwāl*, 1045 H. mentioned in it, obviously relates to the conquest of that particular fort, which we are told in another place, surrendered on the 19th *Shawwāl* of the same year.¹ *Allāh Vardī Khān's* claim of having taken among other forts, the hill fort of *Rāmsej* as well, is not borne out by his Chief Commander, *Shā'ista Khān*, who in his despatch received by *Shāh Jahān* on the fifth of *Shawwāl* gives the credit of conquering this fort to another officer, named *Aḥmad Khān Niyāzī*.²

Plate V(a)

The inscription is engraved on the face of the rock to the left side of the inner gateway of the hill fort at *Dhodap* in the *Kalvān* taluka of the *Nasik* District. The original size of the inscription is 5 ft. 9 in. by 3 ft. 5 in.

TEXT

الله اكبر
الله الله الله
بتاريخ بيست و پنجم شهر محرم سنه ۱۰۴۶ موافق
نهم ماه تير الهی سنه ۱۰ بعثت و بتصدق

¹ *Bāds̄hāh Nāma* of Mullā 'Abdu'l-Ḥamid Lāhori, (Bibl. Ind.), Vol. 1, Part 2, p. 146. For authenticity the date in the inscription is to be preferred to that given by Mullā 'Abdu'l-Ḥamid Lāhori.

² *Ibid.*, p. 139.

محمد رسول و اولادش و باقبال
 ظل
 ثانی شاه جهان پادشاه غازی کمترین غلامان
 الله وردی خان ترکمان این قلعه دهورپ
 را با چهارده قلعه که اسم آنها مسطور است بعرض
 چهار ماه مفتوح ساختم قلعه چاندور قلعه انجرامی
 قلعه راحدا و هیرسر قلعه کولیر قلعه کانچنه قلعه مانچنه
 قلعه کنیره قلعه حوله قلعه روله قلعه مارکنده
 قلعه اهنوت قلعه انچلاکر قلعه رامسجم

TRANSLATION

Allāh is Great.

Allāh

Allāh

Allāh

- (1) On the twenty-fifth of the month of Muḥarram, 1046 H. (June, 29, 1636 A.D.) corresponding to
- (2) the ninth of the month of Tīr of the Ilāhī (regnal) year 10, through the favour and by the dispensation of
- (3) Muḥammad the Apostle and his descendants and under the prosperous
- (4) shadow
- (5) the Second, Shāh Jahān, the gallant king; the humblest of the slaves,
- (6) Allāh Vardī Khān Turkman, this fort of Dhodap
- (7) along with fourteen forts the names of which are, during
- (8) four months, conquered. The fort of Chāndor, the fort of Indrā'i
- (9) the fort of Rājdhair, the fort of Kolair (Koledhair), the fort of Kānchana, the fort of Mānchana,
- (10) the fort of Kanhera, the fort of Jaulia, (Jaulya) the fort of Raulia (Raulya), the fort of Mārkaṇḍa
- (11) the fort of Ahivant, the fort of Anchlāgar (for Anchalgār), the fort of Rāmsej.

Notwithstanding its effaced fourth line, the above inscription leaves no doubt that occurring as it does on the hill fort of Dhodap, its primary purpose is to record the date of conquest of that particular fort by Allāh Vardī Khān, who mentions in it that he had taken this fort with fourteen other forts in the course of four months. The number fourteen would be correct if it included the Dhodap fort as well, for this inscription enumerates the names of only thirteen forts besides that of Dhodap. The thirteen names mentioned above are identical with those given in the Indrā'i fort inscription (Plate IVb). The subjugation of these thirteen forts, according to that inscription, had taken two months before the fall of the last of them in the month of Shawwāl of the year 1045 H. It thus appears probable that Dhodap fort, which fell four months after the others, provided a stiff task to the besiegers.

In the above inscription too, Allāh Vardī Khān repeats his claim of having conquered the fort of Rāmsej¹ along with other forts, but what Shā'ista Khān, the Chief Commander of the expedition against the hill forts in question, had to say about this particular fort has already been mentioned above.

On the whole the interest of these three records would appear to lie in the fact that barring a few minor variations, the details embodied in them are faithfully corroborated by the relevant contemporary chronicles of the reign of Shāh Jahān, which were being registered at a great distance from the scene of the occurrences mentioned in these inscriptions.

A PERSIAN INSCRIPTION FROM THE JĀMI' MASJID AT CHAMPANER.

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Now a single street of mean huts, Champaner (North latitude 20° 30' and East longitude 70° 30') in the Halol taluqa of the Panch Mahals district of the Bombay Presidency, was one of the two most important cities in the whole of Gujarat between 1485 and 1535 A.D. during which period it rose to be the second capital of the independent Sultāns of Gujarat.²

From 1300 A.D. till its conquest in 1484 A.D. by Sultān Maḥmūd Begra (1458-1511 A.D.), the sixth king of Gujarat in the Aḥmad Shāhī line, Champaner with its adjoining hill fortress of Pawagadh was the seat of a dynasty of Chohān Rajput chiefs, of whom the first to establish his rule at this place came into Gujarat from Ranthambore in Mewar as the result of the invasion of the latter country by the second Khālji Sultān of Delhi, 'Alau'd-Dīn (1296-1316 A.D.) in 1299 A.D.³ In 1418 A.D. the first really independent Sultān of Gujarat, Aḥmad Shāh I (1411-1442 A.D.), attacked the Chohān Raval of Champaner in the capital of the latter, but retired with rich plunder and the promise of an annual tribute.⁴ Aḥmad Shāh I's son and successor, Sultān Muḥammad Shāh I (1442-1451 A.D.), also led an expedition against Champaner in 1450 A.D., but on the arrival of the army of Sultān Maḥmūd Khālji of Malwa (1436-1469 A.D.) to the help of the Raval of this place, the Gujarat Sultān beat a hasty retreat to his capital.⁵ About a quarter of a century later, in 1473 A.D., Sultān Maḥmūd Begra plundered the country around Champaner and returned to his capital without annexing any part of it.⁶ Nine years later, in 1482 A.D., during the reign of Maḥmūd Begra again, one of his officers, by name Malik Sudha, led an incursion into the Champaner territory, but found more than a match in Raval Jayasingh the reigning chief of the place, who defeated and killed the intruder. This retaliation infuriated the Sultān into launching

¹ This is an isolated fort in the Sahyādri range and is conspicuous all the way from Nasik to the north. Other forts are all comprised within the Sātmāla range.

² *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals, p. 305.

³ *Ibid.*

⁴ *Firishṭa*, Urdu translation, Nawal Kishore Press, Vol. II, p. 278.

⁵ *Ibid.*, pp. 286-287.

⁶ *Zafarū'l-walīk* (An Arabic History of Gujarat) by Ḥājī ad-Dabir, Arabic Text, edited by Sir E. Denison Ross, Vol. I, pp. 21-22.

a powerful attack on Champaner in 1483 A.D. Jayasingh, unable to meet the vast invading hordes in the open field, betook himself into the impregnable fortress of Pawagadh, where he offered very stubborn resistance which prolonged the siege to over twenty months.¹ In the course of this siege the Sultān's army is said to have shown signs of exhaustion. In order to hearten it, he started the construction of a mosque in the town of Champaner, as an earnest of his determination not to leave the Pawagadh fort unconquered.² At last Pawagadh surrendered, its ruler was taken prisoner and after a few months tortured to death. During the protracted siege of Pawagadh, Mahmūd Begra had come to like Champaner for its climate and scenery and, therefore, decided to make it his second capital. Here he laid the foundation of a fortified town which he named Muḥammadābād, and further gave it the status of a mint-town under the designation of 'Shaihr-i-Mukkarām' or 'the sacred town'.³

The scale and ornamental details of the plan of the mosque which he had begun to construct even while the result of the siege was undecided in 1483 A.D. were greatly enlarged, so that it took nearly thirty-five years to complete the whole edifice, which under the care it is receiving from the Government of India is still in a very good state of preservation and architecturally has been recognized as the finest in the whole of Gujarat.⁴ Its open court, which measures 178 ft. from north to south by 216 ft. from west to east, is enclosed on north, south and east by rows of open arcades and is entered through minor porches on the north and south sides and a larger and richly carved one on the east front. The prayer-hall is 169 ft. 6 in. in length by 81 ft. inside the walls, its north-west part covering an area of 45 ft. by 28 ft., being screened off by stone panels of beautiful tracery work, for the use of female worshippers. The hall is arranged into a series of bays by rows of pillars, which number as many as 176. The terrace of the hall has eleven domes resting on it, in rows of four each in the front and back and one of three domes in the middle. The façade has five arched entrances, of which the central one is the loftiest and double the width of others. The central entrance is flanked on either side by an exquisitely carved *minār* of six storeys, each of which rises to a height of 100 ft. The four outer corners of the hall have each a 50 ft. high turret carved up to the roof level, above which it is plain and somewhat ungainly in appearance. The inner face of the back or west wall of the prayer chamber is recessed with seven prayer-niches called *mihrābs* or *qiblahs*.⁵

The central *mihrāb* or prayer-niche of this mosque is somewhat more elaborately finished than the remaining six *mihrābs*, and it is this in which, according to Firishta, was installed an exceedingly beautiful *mimbar* or pulpit. The same historian, writing of this pulpit and niche, quotes the following *qit'a* or stanza of three Persian couplets of a contemporary poet of which the last couplet conveys the date of the consecration of the pulpit in this niche, through the numerical value of the letters making up the words '*kh uḥ ba wa mimbar*'.⁶

¹ *Zafarū'l-walīh*, Vol. I, pp. 27-32.

² *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals, p. 305.

³ *Zafarū'l-walīh*, Vol. I, p. 31.

⁴ *Fergusson's History of Indian and Eastern Architecture*, Vol. II, p. 242.

⁵ For a detailed description of this mosque see *Muhammadian Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Reports, Vol. VI), pp. 41-43.

⁶ *Firishta*, Urdu Translation, Nawal Kishore Press, Vol. II, p. 307.

Persian couplets.

- (۱) حضرت شاه عاقبت محمود آن سلاطین پناه دین پرور
 (۲) پیش محراب مسجد از تعظیم منبرے ساخت خوب و خوش منظر
 (۳) سال تاریخ منبر و محراب قلمی شد بخطبه و منبر

TRANSLATION

- (1) His Majesty the *Shāh* of laudable recompense
 He (who is) the shield of kings and cherisher of religion ;
 (2) In front of the prayer-niche, out of reverence
 Erected a pulpit graceful and pleasant ;
 (3) The year of the date (of erection) of the pulpit and the niche
 Came to be recorded by (the words) *khutba wa mimbar* (sermon and pulpit).

The total of the numerical values of the Persian letters making up the Arabic words of the chronogram '*khutba wa mimbar*' mentioned in the second hemistich of the last couplet gives the year 914 of the Hijra era, corresponding to 1508-09 A.D., when *Mahmūd Begra* (1458-1511 A.D.) was still alive and powerful. The chronogram when read with due regard to its connection with the context of other couplets leaves no room for doubt that it refers exclusively and pointedly to the date of erection of the pulpit and the niche only. By a strange irony Briggs, the well known translator of *Tārīkh-i-Firishta*, has omitted to give a verbatim translation of the couplets cited above, and has contented himself with substituting a free and mistaken gist of its sense to the effect that the words '*khutba-wa-mimbar*' of the chronogram were engraved on the pulpit, and that the year 914 H. (1508-09 A.D.) accruing from them marked the date of the completion of the mosque as a whole.¹ By a still stranger irony all modern writers who had occasion to write about or refer to the history of this mosque have repeated the mistake made by Briggs and have accepted 914 H. as the date of the completion of the mosque itself.² These writers have gone further and have alleged that the tablet engraved with the chronogram mentioned above was originally set up above the central *mihrāb* and that it has for long been missing from its place, and also that the two tablets extant above the minor *mihrāb* directly to the left and right of the central one are inscribed with a verse from the *Qur'ān*.³

Lately, I utilized the occasion of my inspection of the Jāmi' Masjid at Champaner for scanning the texts of the so-called verses from the *Qur'ān* on the two tablets mentioned above. The weathered surface of these oblong tablets of stone adds not a little to the difficulty of

¹ Briggs, *Firishta*, Vol. IV, page 70.

² *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals district, p. 309. Burgess, *Muham-madan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p. 42, Marshall, *Cambridge History of India*, Vol. III (Chapter XXIII. The Monuments of Muslim India) pp. 612-613, Commissariate, *History of Gujarat*, Vol. I, p. 202.

³ *Gazetteer of the Bombay Presidency*, Vol. III, Kaira and Panch Mahals district, p. 309. Burgess, *Muham-madan Architecture in Gujarat*, Part II (Archaeological Survey of India, New Imperial Series Report, Vol. VI), p. 42, Commissariate, *History of Gujarat*, Vol. I, p. 202.

deciphering the texts which are inscribed on them in most intricately interlaced letters of the *Thulth* style of Arabic script. A little concentration on these tablets, though without my fully solving the puzzle of interlocked words and letters, left me in no doubt that while the writing on the tablet above the niche to the proper left of the central *mihrāb* represents indeed a text from the *Qur'ān*, that on the other tablet above the niche to the proper right of the central *mihrāb* could not be a text from the *Qur'ān* as has all these years been held to be the case. As the inscriptions on both the tablets are not in relief but are inlaid in black letters flush with the buff surface of the plaque, I had to content myself with a photographic copy of the inscription, the text of which I believed could not be a verse from the *Qur'ān*. This copy as reproduced in the plate attached to this article will show that the inscription it represents is arranged in two lines one above the other, while its text as transcribed below will make it quite clear that, comprising as it does four Persian couplets, it constitutes the genuine dated epigraph commemorating the completion of the construction of this mosque, which came about in 924 H. (1524 A.D.) in the reign of Mahmūd Begra's son and successor Sulṭān Muzaḥfar Shāh II (1511-1525 A.D.), full ten years later than the date (914 H.) hitherto accepted in consequence, on the one hand of relying on Briggs' distorted summary of the relevant portion of Firishṭa's account, as pointed out above, and on the other of regarding both the extant tablets in this mosque as inscribed only with some verses from the *Qur'ān*, without any attempt being made to see what exactly they stood for.

Plate V (b)

- (۱) مسجد جامع رفیع بنا شد مرتب بفضل ر عن الله
 (۲) آنکه منشور کار از ازل یافت طغرای من بنی الله
 (۳) از کمال علو محرابش می نماید ز چرخ غره ماه
 (۴) نهصد [ر] بیست با چهار دگر بشمر از هجرت رسول الله^۱

TRANSLATION

- (1) Jāmi' Masjid of sublime construction
 Came to be completed by the grace and help of Allāh ;
 (2) Whereas the charter of its construction from the beginning
 Bore the superscription.....Whosoever buildeth for God ;²
 (3) On account of its sublime height, its *mihrāb*
 Looks like the crescent in the sky ;
 (4) Nine hundred and twenty *plus* four
 Reckon from the Hijra of the Apostle of Allāh.

¹ I acknowledge my indebtedness to Principal M. Shafi of the Oriental College, Lahore, for the kind help given in deciphering the text of this inscription.

² Refers to the well known *Hadith* of the Prophet الجنة الله له بيتا في الجنة meaning "Whosoever buildeth for God a place of worship be it like a nest of a *qafāt* (a kind of bird) God buildeth for him a house in Paradise."

The date 924 H. (1524 A.D.) recorded in the last couplet above settles once and for all the date of the final completion of the Jāmi' Masjid at Champaner, while the year 914 H. hitherto accepted relates to the time of the installation of the pulpit in the central *mihrāb*, which not improbably was set up earlier to allow of the religious service to be held as soon as possible, pending the completion of other parts of the building, which, judging from the inscription under notice took ten years more to complete after the pulpit was established in it, in 914 H. The pulpit, which must have been of extraordinary grace and elegance, is no more in its place, and may be assumed to have been removed by some vandal during the unsettled times that followed the disruption of Muslim sovereignty in these parts in 1727 A.D.

TWO INSCRIPTIONS FROM SHERPŪR, BOGRA DISTRICT, BENGAL.

By MAULAVI SHAMSUDDIN AHMAD, M.A., INDIAN MUSEUM, CALCUTTA.

In April 1938, the late Mr. N. G. Majumdar, Superintendent, Archaeological Section, Indian Museum, was pleased to offer me an opportunity to visit the historical remains at Sherpūr and inspect two Persian inscriptions there, information about which was received by him some time ago. My visit to the place was of immense value by enabling me to study the records in the original with the aid of local conditions and environments. Babu Sailendranath Ghosh, Photographer of the Archaeological Survey, Eastern Circle, who accompanied me in the tour, kindly secured for me the estampages of the inscriptions and my thanks are due to him.

One of the two inscriptions was noticed by Dr. Paul Horn in 1894¹, but as his reading of the text and the translation are exceedingly faulty and doubtful, I venture to publish afresh in this paper both the epigraphs, the second one of which the Doctor expressed his inability to decipher.²

Sherpūr, the place where the inscriptions have been found, is situated on the west bank of the river Karatoya, at a distance of about 16 miles due south of Bogra, the headquarter town of the district and about a couple of miles from the present Sherpūr Municipality. It is mentioned by Abu'l-Faḍl as Sherpūr Murcha, to distinguish it from another town of the same name in Mymensingh district which is popularly known as *Dashkahonia*, and is identified with the pargana *Mihmānshāhī*.³

Sherpūr being centrally situated in a northern district of Bengal, its importance was early felt by Sher Shāh, who conceived the idea of turning it into a strong military post; but the disturbance in the west and north-west parts of his realm called away his attention and the idea was left unrealised. During the transition period, when the province of Bengal was passing from the hands of the Bengal Sultāns to the Mughals, it became the refuge of rebels and outlaws. The refractory zemindars and nobles of the surrounding districts made Sherpūr their rendezvous, wherefrom they would issue forth against the suzerain power at opportune moments and recede when hard pressed. The town grew gradually in importance and in subsequent times became the scene of a series of events some of which are enumerated below.

In 1580 Akbar's erroneous policy of promulgating his new faith, *Dini-Ilāhī* and enforcing the Branding Regulation, coupled with his reducing by half the field service allowance of the army,⁴ created extreme discontent in the camp as well as among the masses. The

¹ *E.I.*, Vol. II, pp. 288-289.

² *Ibid.*, p. 290.

³ *Jarett, A'in-i-Akbarī*, p. 138.

⁴ *Cambridge History of India*, Vol. IV, p. 125.

situation in Bengal and Bihar took a serious turn and a section of the infatuated people openly decided on rebellion. Taking advantage of this confusing state of affairs the Qāqshāls, the Turk fief-holders of Ghorāghāt in Rangpur district, also rebelled. Mā'sūm Khān Kabulī, a former *jāgirdār* under Akbar, turned against the latter and joined the Qāqshāls. He further joined hands with other rebels who had already occupied the stronghold of Sherpūr, which place they made the centre of activity.¹ Shāhbāz Khān, Governor of Bengal, was drafted by Akbar to suppress the rising and bring the affairs of Bengal under control. He accordingly arrived at the scene by a rapid march, inflicted a crushing defeat on Mā'sūm and his confederates, and dispersed them on the 26th November, 1583.² After driving the rebels from the country he re-called the *amīrs* and loyal fief-holders and restored them to Sherpūr.

Shāhbāz Khān then began to regard the place as the most strategic situation, and mustering his forces and local grandees there, established a watch on the movements of the dispersed rebels. In the meantime Dastam Khān Qāqshāl, the ring-leader of the rebels, after their dispersal proceeded towards the north *en route* to Ghorāghāt, carrying on depredation in the districts that lay on his way, and finally invested Ghorāghāt. Babū'i Mankālī, a federal *amīr*, was sent against him from the central force at Sherpūr. He defeated and killed Dastam and recovered Ghorāghāt in 1585.³

After the defeat at Sherpūr Mā'sūm Khān fled to Fathābād (Faridpur and part of Jessore District) and thence crossed over to Dacca and formed an alliance with Kedar Rai, who had already taken shelter with 'Isā Khān, one of the most intelligent and shrewd *Bhuiyāns* (zemindars) of Bengal. The union of the three forces of Mā'sūm, Kedar Rai and 'Isā Khān formed a formidable body, which swept over the whole area from Dacca right up to the neighbourhood of Sherpūr. In 1595, Raja Mān Singh, who was then Governor of Bengal, marched out from Akbarnagar (Rajmahal), which place he had chosen for the seat of his government, and met the rebels. The enemy unable to resist the imperial army, crossed the Brahmaputra and surrendered all the possessions they had captured on the west of the river. On account of the approach of the rains Raja Mān Singh decided to encamp at Sherpūr, and built a fort there which he named Salīm-nagar in honour of prince Salim, afterwards the emperor Jahāngīr.⁴

In 1042 H. (1632 A.D.) *i. e.*, in the early years of Shāh Jahān, one Mu'a'zzam Khān had erected a congregational (جامع) mosque at Sherpūr.⁵ This and other archaeological evidence show that Sherpūr was in the zenith of its prosperity in the reign of Shāh Jahān. With the decline of the Mughal power in India, the glory of Sherpūr seems to have been on the wane. The town was apparently abandoned for unknown reasons about the end of the 18th or early in the 19th century. It has now become a dense forest inhabited by wild beasts and speckled with old shrines, mosques and a few other historical remains.

There is no explicit mention in any historical record of the person who laid the foundation and peopled the town of Sherpūr. The foregoing evidence however goes to show that Sherpūr was already an established city in the early period of Akbar's reign. It is not unreasonable therefore to suppose that the town was actually founded either by Sher Shāh himself, as the name denotes, or by one of his lieutenants who caused it to be called after his master's name. Similar examples of founding a number of towns in his name and renaming the old ones are not wanting

¹ *Akbarnama*, Vol. III, p. 418.

² *Cambridge History of India*, Vol. IV, p. 132.

³ *Akbarnama*, Vol. IV, p. 463.

⁴ *Akbarnama*, Vol. III, p. 697.

⁵ *E. I.* Vol. II, p. 290.

in the pages of contemporary history. Sher Shāh laid, for instance, the foundation of another Sherpūr in Birbhum district, 16 miles due west of Qasimbazar,¹ Murshidabad and renamed old cities, e. g. Shergarh for Delhi, Qannauj, Shaqqi Bakr in Sind and so on.²

The two epigraphs that are being edited in the present paper have been found fixed in the front wall, each on one side of the central entrance leading to the prayer-chamber of a mosque locally called Kherua mosque, now in ruins at Sherpūr. The inscription on the left slab indicates* that the sanctuary was built by Mirza Murād Khān son of Jauhar 'Alī Khān Qāqshāl on the 25th Dhu'l-hijja, 989 H. (20th January, 1582).

The mosque is situated about a mile west of the Karatoya river. It measures 60 feet by 16 feet inside and the thickness of the walls is 6 feet. At each corner there stands a massive pillar decorated with carved bricks.

Excepting these corner pillars the structure presents a simple style without much ornamentation, but the building is crowned with three domes. The prayer-hall can be approached from the east by three entrances pierced in the front wall, and from the north and south by doorways opened in the walls on those sides. It is remarkable to note that no trace of door-jambs or lintels is observed in them.

The mosque has been long abandoned and is covered all over with trees, some of which have struck root in it and in consequence several fissures have appeared in the walls and domes of the shrine.

Murād Khān, the builder of this mosque, was a Turk who claimed descent from the Qāqshāl family. These Qāqshāls seem to have emigrated to Bengal in the early days of the Mughal supremacy in India. They were apparently divided into two groups, one of which settled in Ghorāghāt, which pargana was assigned to them after the conquest of Bengal by Akbar. The leader of this group was Majnūn Khān, who was succeeded on his death by Bābū'i Qāqshāl then an aged man.³ The other group on the other hand, preferred their home at Sherpūr Murcha and followed the lead of Jauhar 'Alī Khān and on his death, of Murād Khān. The Qāqshāls seemed to have all along been loyal to the Mughal sovereigns, but during the rising that pervaded throughout Bengal, on account of Akbar's enforcing the unhappy Branding Measure, the Qāqshāls of Ghorāghāt under Bābū'i cast their lot with the rebels as mentioned above. They further joined with Mā'sūm Kabulī, the terror of Bengal, and brought untold misery upon the people as well as on the imperial army. The Qāqshāls of Sherpūr, however, adhered to the suzerain power and were never led away by the intrigue of the mischief-mongers. In recognition of his merit and good services to Akbar, Murād Khān received in 988 H. (1580 A.D.) the distinction of 'Khān' and was elevated to the rank of one thousand horse.⁴ He moreover rendered many valuable services to Shāhbāz Khān and Raja Mān Singh respectively in suppressing the disaffection caused by the cohesion of Mā'sūm Khān's army with those of Kedar Rai and 'Isa Khān, the most powerful and terrible among the Bhuians of East Bengal.

The inscription slabs have been pierced in the centre; the perforation in the one is rectangular and in the other vase-shaped. The texts which enclose the central hole are carved in raised letters on black slabs of stone. The one on the left side measures, across the inscribed face, 4 feet 2 inches by 2 feet 3 inches, and the other on the right, 3 feet 3 inches by 2 feet 2 inches. The epigraph on the left slab consists altogether of 14 lines, excluding the head line invocation. The first two lines indicate the name of the donor and the date of founding the

¹ Qanungo's *Sher Shah*, p. 173 footnote.

² *Ibid.*, p. 383.

³ *Mā'sūm* *l-Umarā*, Eng. trans., p. 335.

⁴ *Akbarnama*, p. 304.

mosque, and the remaining lines contain the parable of two pigeons that approached the custodian of the mosque, Faqir 'Abdus-Samad, with a prayer to permit them to take shelter in it. The inscription on the right slab comprises 11 lines in all and gives pious instruction on charity, enumerating some practical ways of attaining immortality.

It is interesting to note that, unlike records dedicated on similar occasions, the present epigraphs begin abruptly with the subject matter without any prelude such as suitable quotations from the *Qur'ān* or *Hadith*. It is all the more peculiar that even the preliminary verse *بسم الله* has been omitted here. These peculiarities may be provisionally accounted for by supposing that the liberty of thought introduced by Akbar in matters of religion and the consequent relaxation in the observance of time-honoured practice thereof are responsible for such departure from usual custom.

The inscriptions are written in beautiful *Naskh* characters, the language being Persian. The absence of necessary dots on letters renders the study of the epigraphs immensely difficult. My reading of the texts of inscriptions is given below :—

(1) Inscription on the left slab—

یا مظهر العجائب

Lines

(1) معاینه روز در شنبه ۲۵ ماه ذر الحجه سنه ۹۸۹

(2) باستعانت نواب مرزا مراد خان مسجد آغاز کرد در نیم روز

(3) سه شنبه ۲۴ مه حال قریب (۶) مسجد مقابل (۶) فقیر عبدالصمد در کبوتر

(4) سبز رام ار هوا فرود آمدند و سلام کردند و بعد از مبارکبادی عرض

(5) بودند (کردند) که از مکه مبارکیم نام رئیس (۶) و فلاح (۶) داریم برای ما و اصحاب ما دین

(6) مسجد اشیانه حکم خواهید فرمود فقیر گفت چرا نه اما مسجد

(7) خورد مبادا از مردم زمانه خشت جفا برسد گفتند هرکه دیده

(8) و دانسته خواهد رساند بر نیز خواهد رسید زیاده ازین

(9) از راهب العنایات معلم گردد الغرض سلام

(10) کردند و در هوا شدند حیوان غیر ناطقه را اعتماد نه

(11) بعد اتمام مسجد و اهتمام ... غرض نه که بیچاره کبوتران

(12) بجغایش بیایند

(13) Left wing این مسجد بنا کرده علیشان رفیع مراد خان

(14) Right wing این جوهر علیخان قاتشال

TRANSLATION

O the Manifester of wonders ! Observation : on Monday the 25th Dhu'l-hijja, 989 H. (20th January, 1582) with the aid of Nawāb Mirzā Murād Khān, (the construction of) the mosque commenced. On the 2nd day, Tuesday, the 26th of the present month, two green pigeons flew down from the air and perched in the vicinity of the mosque and appearing before Faqir Abdus-Samad made obeisance to him. After finishing the blessing of welcome, they (the pigeons) said: "We are coming from holy Mecca and greet the name and prosperity of the lord. We implore a shelter in this mosque for ourselves as well as for our friends." The Faqir answered : "Why not? but the mosque is small and, heaven forbid that any violence from the people of the time should come upon you." They said: "Whoever intentionally and knowingly should cause it, will in return receive the same ; (but) he will feel more from the Dispenser of favours (God)." They then saluted and disappeared. An answer from an inarticulate being cannot be regarded as possible. The object of story was that after the completion of the mosque and its arrangement the poor pigeons should not be molested.

This mosque was built by the exalted and high Murād Khān, son of Jauhar 'Alī Khān Qāqshāl.

(II) Inscription on the right slab—

الله

Lines

(1) ابتداء (۹)

(2) می آرند هر که خواهد که بعد موت اندر زندگان در آید و نام بخیر بوند و بفاتحه مدد آرند ببنای از مسجد و حوض و مناره و باغ

(3) و امثال آن در جرد آل گوشه نشینان که اگر گذرگاه چلا نوبت آید آن زما یادگار بود - و باشد که بوکالت آن در اوقات شریف و ساعت مرجوه (مسعود)

(4) بنظر عنایت انسان (۹) بگذرد - و نیز گفته اند —

نمود آنک مانند پس از رے بجای یل و مسجد و حوض و مهمانسرای

(5) هر آنکو نماند پس از یادگار درخت و جودش نیارود بار

و گر رفت و آثار خیرش نماند نشاید پس از مرگش الحمد خواند

(6) از پند شیخ ابواللیث سمرقندی - پنج چیزست که بعد موت همیشه ثواب می نویسند - قرآن

بخشیده و علم دین داده (۹) و آب کنده و مسجد برآورده

(7) و درخت نشاندن والسلام

(8) مکرر چون در ۲۹ بروز آغاز مسجد در کبوتر

(9) از مکه مبارک آمده بفقیرو التماس آشیانه درین مسجد

(10) کرده البته در اتمام آشیانه خواهند آمد

(11) امید که کس ایذا نرساند و الدعاو

TRANSLATION

To begin with : It is narrated that whoever desires that he may be counted, after his death, among the living ones and that people may remember him with respect, and help him with blessings, should try to (a) build a mosque, (b) excavate a tank, (c) erect a minar, (d) lay out a garden, or (e) do other good work, such as give charity to the recluse if he happens to pass by his cell. These works will survive him as his memorials. It is moreover likely that through their agency, he, in some auspicious and pious moment, may fall into the favour of a worthy man. And also it is said : "The man is not dead who leaves behind him a bridge or a mosque or a tank, or a shelter for way-farers. If no memorial outlives a person, the tree of his existence has not, as it were, borne fruit. If a man passes away and no trace of any good deed remains after him we should not recite '*Al-hamdo*' (Praise be to God) on his death." Of the admonitions of *Shāikh* Abu'l-Laiṭh Samarqandī is the following :—

"There are five things the rewards of which are ever recorded in the name of the doer after his death ; (a) To give the *Qur'ān* in charity, (b) to teach religion, (c) to excavate a tank, (d) to erect a mosque and (e) to plant a tree ; and peace."

P.S.—As on the 26th, the day of the commencement of the mosque, two pigeons came from holy Mecca and implored the permission of the Faqīr to take shelter in the mosque, they after its completion, may re-appear and ask for shelter. It is hoped that none will persecute them, and that they may receive blessing.

MUSLIM INSCRIPTIONS FROM BHONRASA, GWALIOR STATE.

BY RAM SINGH SAKSENA.

Bhonrasa (24° 8" E. and 78° 4" N.), though a decaying town, is still the headquarters of the Tappa (Sub-Tahsil) in the Bhilsa district of the Gwalior State. The nearest railway stations are Kethora and Bamora on the Delhi-Bombay main line of the G.I.P. Railway. Bhonrasa is about 6½ miles from Bamora by a road which runs up to Seronj. A feeder road from Kethora joins the Bamora-Seronj road at the 5th mile of this road. The Bhilsa-Pachhar road which joins the Agra-Bombay trunk road also touches Bhonrasa, the distance between Bhonrasa and Deharda on the Agra-Bombay road being about ninety-six miles.

The town of Bhonrasa is situated on a rocky eminence between the Markande stream and the river Betwa, the former joining the Betwa about a furlong and a half below the town. As usual with places of antiquity, Bhonrasa also enjoys the tradition of being a very ancient site, and there the great sage Markande is said to have performed one of his services. A small *kunda* about three miles to the south-west of the town and fed by a perennial spring, is still considered to be the favourite spot of the Markande Rishī. The spring water after replenishing the *kunda* joins the adjacent water-shed and becomes a rivulet, which derives its name from this Rishī and is known as the Markande river,

Apart from the traditions it is certain that the locality was once a great centre of the Hindu religion, for about a mile to the north of the present town of Bhonrasa, on a low hillock, lie the ruins of a group of temples of the 10th to 11th centuries. The temples have a tank in their close vicinity which has silted up now and the area covered by the ruins is occupied by a grave-yard, known as the Bandi Bāgh.

According to another tradition, the town was founded by one Raja Bhanwar Singh and named after him. This Raja is said to have been a feudatory chief of the rulers of the historic province of Chanderi, but the fact has not so far been confirmed.

Be that as it may, it is certain that the ancient town to which the above mentioned Hindu ruins belonged ceased to exist before the present town of Bhonrasa was founded, apparently by Muslim kings in the 14th century A.D. The old trunk road from Delhi to the Deccan passed through this area, and Bhonrasa being situated near the bank of the river Betwa served as a strategic post of defence, which fact seems to have been responsible for the establishment of a military camp here during the reigns of the Sultāns of Malwa and their governors at Chanderi. Later on it seems to have been converted into a halting place on the royal road and with the construction of the present fort under the Mughals a regular town grew up here. It is also probable that the officers in charge of the town in due course grew so powerful as to defy the authority of the governors at Chanderi and to style themselves as governors. This air of superiority is to be scented in the inscriptions and also in the lofty mosques and mausoleums which were built by them.

With the decline of the Muslim rule Bhonrasa seems to have been successfully held by the Bundela Rajas of Chanderi and the Khichi Rajput rulers of Bajrangadh till the Marathas took it finally towards the middle of the 18th century. They hold it to this day.

In Muslim records Bhonrasa finds frequent mention and is described as a *qasba* in the *sarkar* (district) of Chanderi. Bhonrasa is also called a town in various inscriptions on the monuments in the town. I have not come across any descriptive account of Bhonrasa in the records at my disposal, but only the bare mention of the name of the town as referred to above. This has made it difficult to throw any light on the true history of the town or the various personages named in the inscriptions under notice.

The inscriptions studied below belong to the Muslim period and may roughly be arranged in three groups, viz.—(a) the town inscriptions (b) the Bada Bāgh inscriptions and (c) the Bandi Bāgh inscriptions. They have been recently discovered by the Archaeological Department of Gwalior State, and are being edited for the first time by the courtesy of the said Department.

GROUP A—INSCRIPTIONS IN THE TOWN.

No. 1.—*Inscription on a stone post near the main gate of the fort.*

This fragmentary inscription is the oldest so far found at Bhonrasa. It is inscribed on a stone-post fixed at present near the main gate of the fort. The inscribed surface measures 3' 9" by 0' 11". The inscription is bilingual, the text in each language comprising fourteen long or short lines. The text at the top is in Persian, the characters being *Naskhī*. The inscription in the lower part is in Hindi with a few words in defective Sanskrit and the script is Deva Nāgarī of a late period. The style of writing of the record is crude in both languages. As the inscriptional stone is damaged in several places it is difficult to decipher the text in full.

The deciphered portion of the Persian text contains the name of the son of Maḥmūd Shāh, the king of Malwa, and an order regarding the remission of some taxes in which *jizya* is also included.

The Hindi text contains the date, Wednesday, the 5th of the dark-half of the month of Phalguna in V.S. 1540 (1483 A.D.) and also refers to the revival of worship, and prevention of acts of vandalism possibly in regard to some temple, during the reign of Sultān Ghiyāth Shāh of Malwa, to whose reign the record belongs.¹

The Persian text has been deciphered as follows :—

Plate VII (a)

- (۱)
- (۲) بندگان تخت فلک سلطان السلاطین
- (۳) بن محمد شاه سلطان خلد ملکه و سلطانه
- (۴) خان اعظم شیر خان مقطع
- (۵) خطه چندیری جزیه و امیر شکری و شکانه
- (۶) بهنراره مضافات بقال
- (۷) طایفه بقالان و جمله طرایف محترفه
- (۸) از استقبال سال مذکور سال بسال بخشیده
- (۹)
- (۱۰)
- (۱۱) مسلم و هندو جزیه و شکانه (۶) و امیر شکری
- (۱۲) کند اگر مسلم است
- (۱۳) اگر کافر است از کفر خود بیزار شود و ار
- (۱۴) گاؤ عمل

TRANSLATION

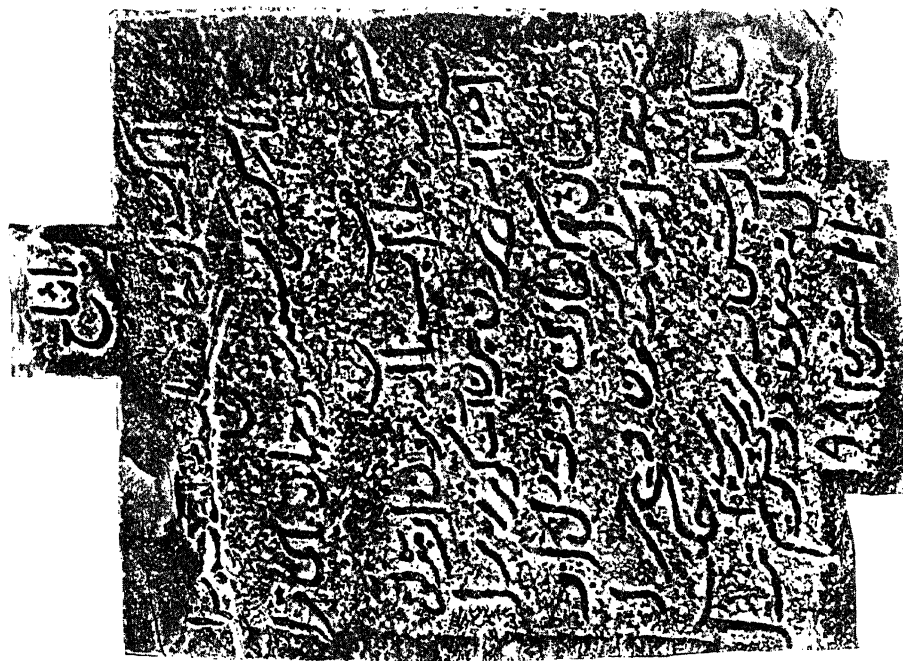
- 1
 2 His Majesty king of kings
 3son of Maḥmūd Shāh Sultān, may God perpetuate his kingdom and authority!

¹ This inscription is another example of the religious toleration of Muslim kings, vide Dhumesvara Temple inscription in the *E. I. M.* 1936-37.

(a) Inscription of Ghiyathu'd-Din Khalji of Malwa from Bhonrasa, Gwalior State.



(b) Inscription of Akbar from the same place.



SCALE • 2

- 4the exalted Khān Sher Khān, the fief-holder.....
 5province of Chanderi, the *jizya*, the hunters' tax,
 the police tax.....
 6Bhonrasa (and its) suburbs.....*baqqāl* (the grocer)
 7 the grocers and artisans
 8 from the current year onward
 9
 10
 11 Muslim and Hindu from the *jizya*, the hunters' tax, the
 police tax
 12if he is Muslim
 13if he is an infidel.....from his infidelity.....
 14cow.....action.....

HINDI VERSION

Plate VII (a)

- १ [सि]धे[धि] संवतु [त्] १५४० वर्षे फालगुण वदि ५
 २ [वु]ध वासरे महाराज[जा]धिराज श्रीसु[लतान]
 ३ गय[या] स साहि राज[ज्ये] चदेरो देसे
 ४ रि खान वर्तते कसवे भौरासे
 ५ पूजा भेटा[ट] व [?] काल सहन गी
 ६ ए जे [?] गीयाय [स] सह मगाण य म [?]
 ७ कारो व का जा [?] व व समरा ता
 ८ ह तर्का कसवे भौरासे के इ
 ९ स झी साह पिसा मद [?] क से [?] मा
 १० ए कोई फुजदार हो सव मा
 ११ स पोल थी किरै हेदू [हिंदू] होई ति[बु]
 १२ [गौ] मारे कौ पापु मसलमान हो [ई]
 १३ ति सकहु सुवर को सोह सु [म]
 १४ भवतु-

TRANSLATION

- 1 Victory, in the year 1540 [V.S.] month Phalguna
dark (half) 5th (date)
- 2 the day (being) Wednesday (in the reign of) Maharaj-
dhiraj Shri Sultān
- 3 Ghiyath Shāh lord of Chanderi province
- 4Bhonrasa town.....
- 5-6 (for) worship and offering.....
- 7-8town Bhonrasa
- 9-10whoever be the Commander.....
- 11if he be Hindu will be.....
- 12 Culpable of the sin of killing cows, (if he) be a Muslim.....
- 13(for him) is bear-oath
- 14 (So it) be.

No. 2—*Inscription on an old well inside the fort.*

This well has been hewn in the living rock, and the little structural work done on the top is in ruins now. This inscription is carved in relief on a tablet measuring 2 ft. 1 in. by 1 ft. 5 in. The epigraph consists of ten lines and the style of writing is *Nastā'liq* of a crude type. The language is Persian and the inscription, which is in verse¹, refers to the construction of a well by order of the Mughal Emperor Akbar the Great in 992 H. (1584 A.D.). The date is given both in words and figures. The inscription also mentions the name of one 'Umar Husain who composed the record.

My reading of the text is given below:—

Plate VII (b)

یا فتاح

- (۱) شد از خان جهان سزا
- (۲) نام گشتن (۹) مشهور جهان نزا
- (۳) کنده چاه آب تا آید برین
- (۴) آمده آبش برین چون آب کوثر
- (۵) در زمان اکبر غازی بدور عدل او
- (۶) خوش است چون در چرا
- (۷) سال تاریخش ز پررین (۶) پرسیدم چه گفت
- (۸) گفت بسال ده صد نود در گزیم ترا
- (۹) قایم عمر حسین ۹۹۲

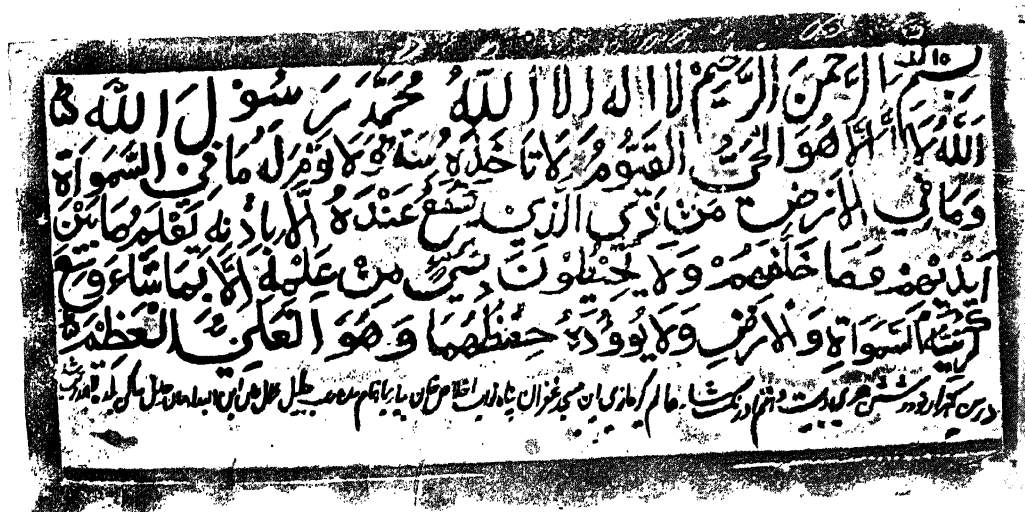
¹ The metre of the verse is بحر متین معجون مرفوع

(a) Inscription on the Markande Gate, Bhonrasa Fort, Gwalior State.



SCALE • 166

(b) Inscription of Aurangzeb from a mosque at Bhonrasa.



SCALE • 2

TRANSLATION

O Opener!

- 1an act of grace by the great Khān (?)
- 2to make his name famous in the world
- 3 (caused) to be hewn (in rock) a well
- 4 (and thus) water gushed out.....like the water of Kauthar
- 5 During the just rule of Akbar the victorious
- 6delightful without why or wherefor.
- 7 I asked the Pleiades for the date. They said,
- 8 “(was) dug in the year nine hundred ninety two; I tell thee.”
- 9 Composed by ‘Umar Ḥusain. 992 H. (1584 A.D.).

No. 3—*Inscription on the Markande Gate in the outer ramparts of the fort.*

This inscription records the construction of the Fort of Bhonrasa by one Ḥasan Khān during the reign of Akbar in 1594 A.D. The Markande Gate, on which the inscription is set up, is a gate in the outer walls of the fort. It faces the south and is called Markande on account of the streamlet which it overlooks.

The inscription, which is set in a niche over the gate, measures 2 ft. 6 in. by 2 ft. 4 in. and consists of ten lines of Persian verse.¹ The style of writing is *Naskh*. My reading of the text is as follows:—

Plate VIII (a)

اشهد ان لا اله الا الله وحده لا شريك له

الله

تاریخ نامه قلعه بهونراسه

- | | |
|-----------------------------------|------------------------------|
| (۱) در عهد بادشاه هفت کشور | جلال‌الدین محمد شاه اکبر |
| (۲) هزار و سه ز هجرت بود آن سال | مرتب گشته این قلعه مدرر |
| (۳) حسن خان مسند عالی | بنای کرد با زینت (۵) و زیور |
| (۴) جوانمردی که با همت شجاعت | چو شیر چون هزبر فر دلار |
| (۵) همیشه عمر خان و جمله فرزند | ز اخوان اقربا و یار لشکر |
| (۶) پناه مسلمانان کرد این حامی | جزاک در دنیا و آخر |
| (۷) ز تاریخش خرد چون باغ گفته | حساب ابجد خوانی و بنگر |
| (۸) که از فتوحی حیف این | |

¹The metre of the verse is *مسنون* and the date found from the chronogram is 1003 H (1594 A.D.).

TRANSLATION

I confess that there is no god but God, (Who is) one (and has) no partner.

God: The record (of the) fort (of) Bhonrasa.

- 1 During the reign of the king of seven climes, Jalālu'd-Dīn Muḥammad Shāh Akbar;
- 2 One thousand and three was the Hijri year when this circular fort was completed.
- 3 Ḥasan Khān of exalted rank.....built this beautiful and ornate (edifice).
- 4 The young man (Ḥasan Khān) who in courage and valour is like a tiger or a lion.
- 5 'Umar Khān and all his (Ḥasan Khān's) sons and his brothers, relatives and friends constitute his army.
- 6 (He) made the place the refuge of Muslims, may God reward him in this world as well as in the next!
- 7 For its chronogram Wisdom suggested the word *Bāgh* (garden): calculate the numerical value of the word according to the *Abjad* system and determine the date.
- 8 From Fathī alas.....

No. 4—*Inscription on the Jagirdār's mosque.*

This mosque is situated outside the fortifications of the town, but being not far from it the inscription has been included in the town group. The mosque was constructed by some Jagirdār whose name or family connections are not known now. The building has no other attraction than the inscription, which is fixed in the middle of the back-wall of the prayer-hall. The text is carved in relief on a tablet which measures 3 ft. 8½ in. by 10 in.

TEXT

(۱) یا حافظ لا اله الا الله محمد رسول الله بسم الله الرحمن الرحيم

یا حافظ سنه ۱۰۹۴

(۲ - ۴) آیتہ الکرسی ۵ سنه ۲۴ اورنگ شاہی

TRANSLATION

- 1 O! Protector! There is no god but God and Muḥammad is the apostle of God: In the name of God, the most Merciful and Compassionate! O Protector! year 1094 H. (1683 A.D.).
- 2-4 Throne verse: *Qur'ān*, ch. II, v. 256, year 24 (Regnal) of Aurang(zeb's) rule.

GROUP B.—MONUMENTS IN BAḌA BĀGH.

No. 5—*Inscription over the mihrāb in the Great Mosque in Baḍa Bāgh.*

From the prominent position this inscription occupies, it is apparent that it has belonged to this mosque from the beginning. It is cut in relief in a bordered panel measuring 2 ft. 5 in. by 1 ft. 1 in. and consists of six lines. The first five lines are written in *Naskh* characters and contain holy texts. The last line is in the *Nast'liq* style and the text refers to the construction of a mosque by Nawāb Ikhlas Khān in the reign of Aurangzeb in 1096 H. (1685 A.D.). As Nawāb Ikhlas Khān's name is mentioned in other inscriptions of the place it appears that he was an important official under the Mughals.

The inscription also mentions the name of one Kamāl Khān of Lahore who seems to have been a minor official under Nawāb Ikhlas Khān.

Plate VIII (b)

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(۲ - ۵) آية الكرسي

(۶) در سن یکهزار نود و شش هجری و بست و هفتم از نیک شاه عالم گیر غازی

این مسجد غفران پناه نواب اخلاص خان بهادر [ر] باهتمام بنده رب جلیل کمال خان

ابن الهداد خان حال ساکن بلده لاهور مرتب شد ۞

TRANSLATION

- 1 The *Bismilla* and the Islāmic creed.
- 2-5 Throne verse, *Qur'ān*, ch. 2, v. 256.
- 6 In the year one thousand ninety-six Hijri and twenty-seventh (regnal year of) Aurang(zeb) Shāh, the conquerer of the world, the victorious, this mosque of Nawāb Ikhlas Khān, who is resting in Paradise, was completed under the supervision of the (humble) servant of God, Kamāl Khān son of Alahdād Khān, now residing in the city of Lahore.

Nos. 6-8—Three inscriptions from the Great Mosque, Badā Bāgh.

These three inscriptions are also set up in the Great mosque, but as their calligraphy is different from that of inscription No. 4 they may have originally belonged to another mosque or a mausoleum and may have been put up here after the decay of the latter. Two of these inscriptions contain only religious texts but the third contains two Persian verses referring to the transitoriness of the world. The latter inscription apparently belongs to a mausoleum. The religious texts of the first two inscriptions are as follows:—

Inscription No. 6.¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(۱) اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

(۲) وَ اَشْهَدُ اَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(۳) چراغ و مسجد و محراب و منبر ابوبکر و عمر عثمان و حیدر

TRANSLATION

In the name of God, the most Merciful and Compassionate!

- 1-2 The Islamic creed.
- 3 Abū Bakr, 'Umar, Uthmān and Haidar are the lamp, the mosque, the prayer-niche and the pulpit of the Islāmic religion.

¹The tablet on which inscription No. 6 is carved measures 2 ft. by 1 ft. 2½ in.

Inscription No. 7.¹

بسم الله الرحمن الرحيم

(۱) سبحان الله والحمد لله ولا اله الا الله والله

(۲) اكبر ولا حول ولا قوة الا بالله العلي العظيم

TRANSLATION

In the name of God the most Merciful and Compassionate!

1-2 God is holy and all praise is due unto Him: there is no god but God. God is Great, and no one has strength and power except God the High and Great.

Inscription No. 8 has been deciphered as follows²:—

Plate IX (a)

پد . . . [د] ل درین دنیا که رزوی چند مهمانی (۱)

چونگاه مرگ [گ] پیش آید خوری . . . م پشیمانی

زبردستی [؟] زمین مرزبان زیر دستان را (۲)

که چون وقتی اجل آید یقین دانی که دزمانی

TRANSLATION

- 1 Do not love (?) this world, for thou art a guest in this world for a few days; when suddenly death comes thou shalt feel sorry;
- 2 (O!) powerful (?) do not oppress the weak because when the time of death will come thou shalt feel helpless.

No. 9—Inscription on another mosque in Baḍā Bāgh.

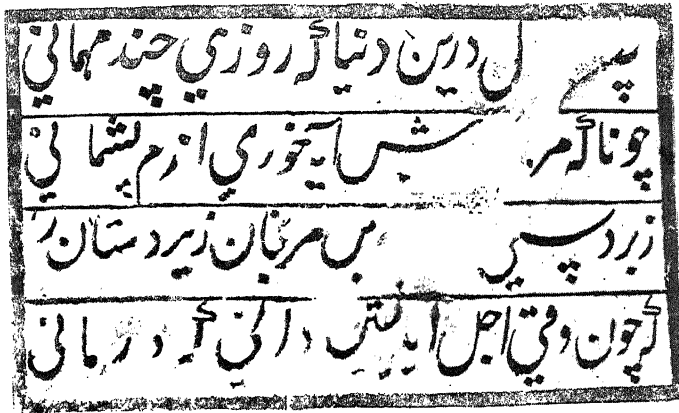
This inscription is carved on the western wall of a mosque situated in the vicinity of the Baḍā Bāgh. The mosque is an insignificant building, and as the inscription mentions the name of Aurangzeb, it apparently belongs to some other building and not to this mosque.

The inscriptional tablet measures 1 ft. 10½ in. by 10 in. and bears seven lines of writing, of which the first five are in *Naskh* characters and the remaining two in the *Nastā'liq* script. The sixth line mentions the completion of the mosque during the reign of Aurangzeb on the 19th of Dhu'l-Hajj in 1095 H. (1683 A.D.).

¹ The tablet of inscription No. 7 measures 2 ft. by 1 ft. 2½ in.

² The tablet on which this inscription is carved measures 2 ft. 2 in. by 1 ft. 5 in.

(a) Inscription from a mosque at Bhonrasa, Gwalior State.



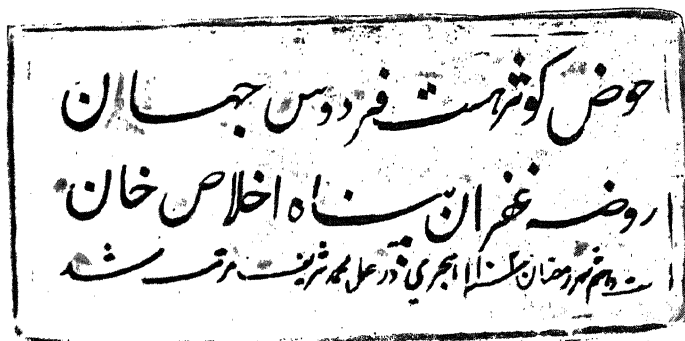
SCALE · 166

(b) Inscription from another mosque at Bhonrasa.



SCALE · 25

(c) Inscription from a well at Bhonrasa.



SCALE · 166

I have deciphered the text as follows :—

Plate IX (b)

(۱) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۞ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ الرَّسُولُ اللَّهُ

(۲ - ۵) آية الكرسي

(۶) في التاريخ نوزدهم شهر ذي الحجة سنة ۱۰۹۵ در عمل اورنگ شاه عالم گیر پادشاه غازي مرتب شد

(۷) آه هرگاه که سبزه در بستان دمیدني چه خوش بدی دلمن

بگذر ای دوست تا بوقت بهار سبزه بینی دمیده بر گل من

TRANSLATION

- 1 *Bismillah* and the Islāmic creed.
- 2-5 The Throne verse : *Qur'ān*, ch. II, v. 256.
- 6 Completed on the 19th of the month of *Dhu'l-Hajj* in the year 1095 during the reign of Aurang(zeh) *Shāh*, 'Ālamgīr, the emperor.
- 7 Alas ! the sprouting of the green grass in the garden made my heart happy ; Friend ! visit my tomb, for in spring thou shalt see the green grass growing on my ashes.

No. 10—*Inscription on the wall of a well in the Baḡa Bāgh.*

The inscription is carved on a tablet which is fixed to the inner masonry of the well. The tablet measures 2 ft. by 11½ in. The style of writing is *Nastā'liq* of an elegant type, resembling the style of inscriptions 6 and 8. The record consists of three lines, the first two contain a Persian verse and the last gives the date of the completion of the well. In the Persian verse the mausoleum of *Ikhlas Khān* the Governor, has been mentioned, and the well was apparently built as an adjunct to it.

My reading of the text is as follows :—

Plate IX (c)

حوض کوثر هست فردوس جهان

روضه غفران پناه اخلاص خان

بست و هفتم شهر رمضان سنه ۱۱۰۲ هجری در عمل محمد شریف مرتب شد

TRANSLATION

Verse

This well is like *Kawthar* (a stream of Paradise), while the mausoleum of *Ikhlas Khān*, who has taken refuge in Divine forgiveness, is the Paradise of this world.

(On the) twenty-seventh of the month of *Ramazān* (in the) year 1102 H. (1691 A.D.) under the supervision of *Muhammad Sharif* this was completed.

GROUP C—MONUMENTS IN THE BANDĪ BĀGH

Bandī Bāgh is situated on a rock eminence about a mile to the north-east of the town. The ruins of some old Hindu temples and a tank are in the close vicinity. It is only a graveyard now, but the name Bandī Bāgh suggests that originally a garden existed here. In the Bandī Bāgh there is a large number of mosques, the most important of which are named the Bārā Khambī, the Bandī Wālī, the Bina Neokī, the Ek Khambī and the Qalandarī. Two of these mosques have inscriptions which refer to the reign of Shāhjahān, the Mughal Emperor. At the Bandī Bāgh there is also a fine mausoleum, and many graves with fine plaster work. One of these graves is called the Hāthī Qabr¹, and it is reported that an elephant was buried therein.

Inscription on a mosque known as Bina Neokī Masjid.

The mosque, as its name² indicates, has no foundations and it has been built on a rock which has hardly been chiselled for the structure. The inscription is carved on a tablet measuring 3 ft. 2 in. by 7½ in. The tablet has been divided into three panels, the middle contains the *Bismilla* and the Islāmic creed with two Persian verses recording the building of a mosque in 1050 H. (1640 A.D.). The two side panels contain only religious texts. The style of writing is *Naskh* of a crude type. The text has been read by me as follows :—

Plate X (a)

Right panel

- (۱) چراغ مسجد محراب [ب] منبر
 (۲) نویت ان عتقک [اعتکف] فی هذا المسجد مات فيه
 (۳) قال رسول الله صلى الله عليه وسلم
 (۴) المومنین في المسجد كالسمک
 (۵) في الماء صدق رسول الله صلى الله عليه وسلم

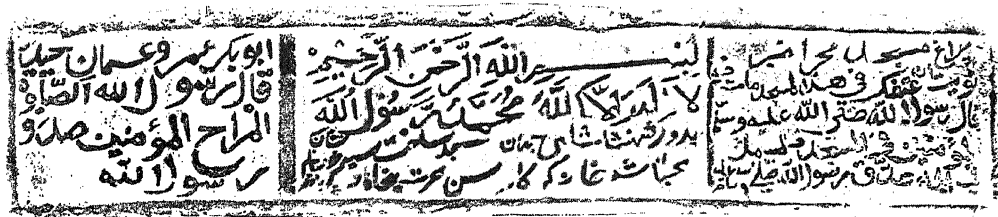
Middle panel

- (۱) بسم الله الرحمن الرحيم
 (۲) لا اله الا الله محمد رسول الله
 (۳) بدور شهنشااهی جهان مسجد ساخت
 (۴) معینا [مهیا] شد خانه کردگار سن هجرت پنجاه و یک هزار

¹ Cf. Horse tomb at Chanderi and Dog tomb at Kheda in Gwalior State.

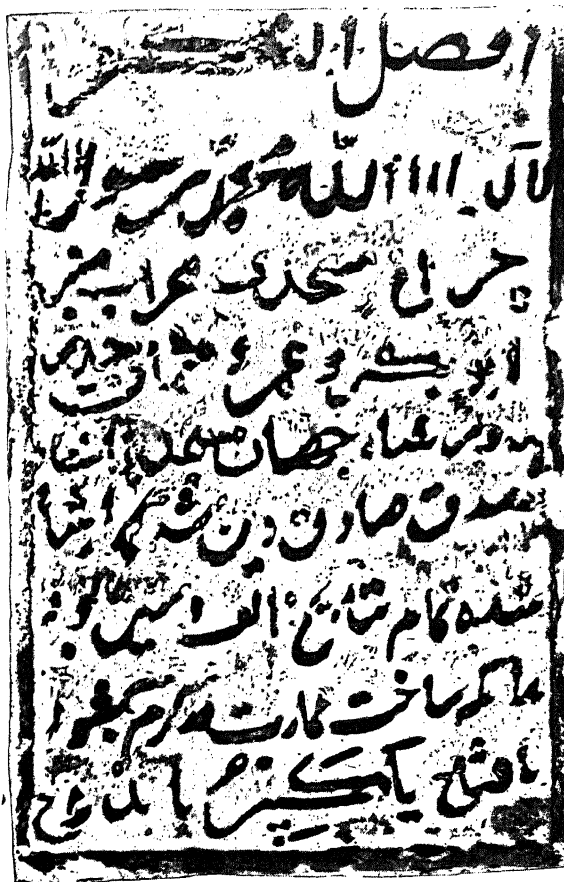
² Cf. *Bina Neokī Masjid* at Ujjain and its inscription in the *I. A.*, Vol. LVI.

(a) Inscription from a mosque at Bhonrasa, Gwalior State.



SCALE • 142

(b) Inscription from another mosque at Bhonrasa.



SCALE • 33

Left panel

(۱) ابو بكر عمر و عثمان حیدر

(۲) قال رسول الله الصلوة

(۳) المراح [المعراج] المومنین صدق

(۴) رسول الله

TRANSLATION

Right panel

- 1 The lamp, mosque, prayer-niche and pulpit
- 2 I resolved to sit in the mosque : died in this(?)
- 3 The Prophet of God, may God's blessings and peace be on him, has said :
- 4 " The believers in a mosque are like the fish (in water)."
- 5 Truly hath said the apostle of God, may God's blessings and peace be on him.

Middle panel.

- 1 In the name of God, the Compassionate, the Merciful.
- 2 There is no god but God, and Muḥammad is the apostle of God.
- 3 In the reign of Emperor Shāh Jahān, the mosque was built.....
- 4 The house of God was built in the Hijrī year 1050 (1640 A.D.).

Left panel

- 1 Abu Bakr, 'Umar, 'Uthmān and Haidar ;
- 2 The apostle of God has said : " The prayer
- 3-4 is a ladder (to heaven) for the believers." Truly (hath said) the apostle of God.

No. 12—*Inscription on the Bandī Wālī mosque.*

This mosque, like the garden, is called after the 'Bandī' whose name and life can not be ascertained now. The inscriptional slab measures 1 ft. 3 in. by 9 in. The letters are cut in relief and the text is enclosed by a border $\frac{1}{4}$ in. wide. The record consists of nine lines written in *Naskh* characters. The two top lines and the bottom line contain the holy names of God and the *Kalima*. The remaining portion of the inscription is in Persian verse, mentioning the completion of the mosque in the year 1050 H. (1640 A.D.) during the reign of Shāh Jahān, the Mughal emperor. This inscription seems to have been engraved by an illiterate mason who is responsible for this bad and perhaps inaccurate reproduction.

My reading of the text and the translation of it are given below :—

Plate X (b)

(۱) افضل الذكر

(۲) لا [۱] له الا الله محمد رسول الله

(۳) چراغ و مسجد و محراب منبر

(۴) ابو بكر عمر و عثمان حیدر

(۵) بدر شاه جهان مسجد با صفا

(۶) بصدق صادق دین شد . . .

(۷) شده تمام بتاریخ الف خمسين [۹] بن

(۸) بدانکه ساخت عمارت در کرم بکشون

(۹) یا فتاح یا کبیر یا بدرج

TRANSLATION

- 1 The best recitation :
- 2 The Islāmic creed
- 3 The lamp, mosque, pulpit and prayer-niche
- 4 Abu Bakr, 'Umar, 'Uthmān and Haidar (respectively)
- 5 During the reign of Shāh Jahān, this sacred mosque
- 6 (Was built) through the faith of the sincere believer.....
- 7 It was completed in the year 1050 H. (1640 A.D.):
- 8 With the construction of this edifice, the gate of benevolence was opened :
- 9 O Opener ! O Great ! O Marvellous !

There are two more inscriptions at Bhonrasa which I mention in order to complete the survey of the inscriptions there. One of them (No. 13) is carved on the rock-wall of a well near the Mātā's temple. It measures 1 ft. 2 in. by 8½ in. and comprises 12 lines. Three of them are in Deonāgarī script and the rest in Persian and Arabic characters. The style of writing is crude. The inscription records the building of the well by some Revenue official in the year 1246 H. or v. s. 1887 (?) 1830 A.D.

Inscription No. 14 is carved above the middle niche of the 'Idgāh of Bhonrasa which is a modern structure. The inscription is incised on a tablet measuring 1 ft. 7½ in. by 1 ft. 3½ in. There are six lines of writing in the *Naskh* characters. In the beginning there is a religious text and afterwards three lines of Persian verse, mentioning the name Faḍl 'Alī Khān who repaired the 'Idgāh in 1329 H. (1911 A.D.).

TWO PERSIAN INSCRIPTIONS FROM DHAMONI, SAUGOR DISTRICT, C. P.

By G. YAZDANI.

A few years ago R. M. Crofton, Esq., I. C. S., Director General of Revenue, His Exalted Highness the Nizam's Government, was kind enough to show me an eye-copy of an inscription of Aurangzeb from Dhamoni. He was also pleased to give me a note on the provenance of the inscription and a short history of the Dhamoni Fort.¹ The fort is mentioned

¹ Mr. R. M. Crofton's note is given below :—

"A village in the Banda *tahsil* 29 miles north of Saugor. The population is now only 79 persons. The village belongs to Raja Gokal Das of Bubulpore. A police outpost is located here. Dhamoni has an old and very extensive fort which is now in ruins. The fort stands on an eminence at a short distance from the summit of the passes leading to Bundelkhand, and commands the valley of the Dhasan river. It is of a triangular ground plan and encloses a space of 52 acres, the ramparts having been generally 50 ft. high and 15 ft. thick with enormous round towers. There are also interior works strengthening the eastern

by Mughal historians as an important stronghold of the Bundela chiefs and it was conquered by 'Abdulla Khān, the Mughal general, who was deputed to chastise Raja Jujhār of Orchha (Orchha) by Shāh Jahān in 1045 H.¹ As the inscription shown by Mr. R. M. Crofton possessed some historical interest, I asked the Director General of Archaeology in India to kindly obtain for me through one of his Assistants two inked rubbings of the inscription. The Director General of Archaeology kindly complied with my request and deputed Dr. M. Nazim, Superintendent of Archaeological Survey, Central Circle, to visit Dhamoni and prepare inked rubbings of the inscription. Dr. M. Nazim visited Dhamoni in December, 1936, and he subsequently sent me the estampages of not only the Aurangzeb inscription, which was shown to me by Mr. R. M. Crofton, but also of another record which he found carved on the wall of an old well at the same place. I take this opportunity to thank Mr. R. M. Crofton for his very kindly drawing my attention to the Aurangzeb inscription. I also express my gratitude to the Director General of Archaeology in India and Dr. M. Nazim for their very kind help in securing me the inked rubbings of the two inscriptions.

The inscription mentioning the name of Aurangzeb is carved on a stone tablet which is now placed in the *dargāh* of Bal Jati Shāh at Dhamoni. The tablet measures 2 ft. 6 in. by 1 ft. 3 in. and is divided into panels. The inscription is in Persian verse. The first hemistich of the third line and the second hemistich of the fourth line are missing, as the stone has decayed at some places through climatic effects. The style of writing is *Nastā'liq* of a crude type.

The record besides the name of Aurangzeb gives the title, Randūlah Khān, which was held by one of his favourite commanders. Randūlah Khān was originally in the service of Bijapur kings, but later he joined the army of Aurangzeb, who seemed to have placed considerable confidence in him, for we find Randūlah Khān first deputed to capture Dāra Shukoh² and afterwards commissioned to punish the Raja of Chanda.³ He held the rank of four thousand foot and four thousand horse and was awarded a prize of Rs. 10,000 for his

defences, where the magazine and officers' quarters were probably situated. Dhamoni was a very important town under Muhammadan rule and the ruins of numerous mosques and tombs are still visible. It is said that a market was held here for the sale of elephants. There is a large tank a mile from the fort, from which water was supplied to it by underground pipes. The whole place is now covered by jungle with a number of custard-apple trees, and is a favourite haunt of tigers. The fort is said to have been built by one Surat Sah, a scion of Mandla Gond dynasty, at the end of the 15th century. It was taken by Raja Birsingh Deo, the chief of Orchha, who rebuilt it, and subsequently passed into the hands of the Muhammadans. In 1700 it belonged to Chhatar Sal of Panna, and was afterwards taken by the Bhoj-salas. In 1818 after the flight of Appa Sahib, it was invested and taken by a British force under General Marshall. It is locally said that Abu'l Faql, the well-known minister of Akbar, was born in Dhamoni, but there seems to be no authority for this statement. Prominent objects are the tombs of two Muhammadan saints. The most important is that of Baljati Shāh, said to be the guru of Abu'l Faql. The villages of Sesai and Ishakpura are revenue-free for the support of this tomb, and there is a managing committee with the Tahsildar as president. There is a hereditary guardian of the tomb who has some old title-deeds including grants from Chhatar Sal of Panna and the Chanderi Raja of Gwalior. Until recent years the tomb was visited and worshipped by one of the responsible officers of the Nizam of Hyderabad. The other tomb is supposed to be that of one Aintah Shāh Wali, a Muhammadan saint who is said to have cursed Dhamoni and the surrounding country because he could not get water there, and his curse is believed still to lie on the country and prevent its being brought under cultivation. Various legends are current about the tombs of these saints."

¹ *Muntakhabu'l-Lubāb* (Bibl. Ind.), Vol. I, pp. 510-14 and *Ma'āthiru'l-Umara* (Bibl. Ind.), Vol. II, p. 217.

² *Muntakhabu'l-Lubāb*, Vol. II, p. 41, and *Ma'āthiru'l-Umara*, Vol. II, p. 309.

³ *Ma'āthir*, III, 309.

successful campaign against Dāra Shukoh. The inscription gives the date 1085 H. and records the building of a mosque at Dhamoni at the time of the visit of the victorious general, Randūlah Khān.

The text has been deciphered as follows:—

Plate XI (a)

- (۱) در زمان خسرو دین پرور گیتی ستان شاه عالم گیر ابن ثانیء صاحب قران
 (۲) چون بدولت کرد در هامون دهامونی نزل مقدم رندوله خان غازیء عالی مکان
 (۳) * * * * * تا بود شام و سحرگاه سجده گاه مومنان
 (۴) هست چون انعام ابن دریکهزارهشتاد و پنج * * * * *
 (۵) مالکش عبدالله ابن شیخ راجی محمد است حق و ملک ارست تا باقی بود در زمان
 کتبه لطیف ابن محمد ظریف فاروقی

TRANSLATION

- (1) In the reign of the emperor, the defender of the faith, the conqueror of the world, King 'Ālamgīr, the son of the Second Lord of the happy conjunction (Shāh Jahān).
 (2) When the victorious and exalted Randūlah Khān camped in state in the plains of Dhamoni,
 (3)so that the faithful may pray therein in the morning and evening.
 (4) As it (the mosque?) was completed in the year 1085 H. (1671 A.D.).....
 (5) The owner thereof is 'Abdullah son of Shaikh Rājī Muḥammad, whose right and title to ownership will continue as long as the world exists.

Written by Muḥammad Laṭīf son of Muḥammad Zarīf Fārūqī.

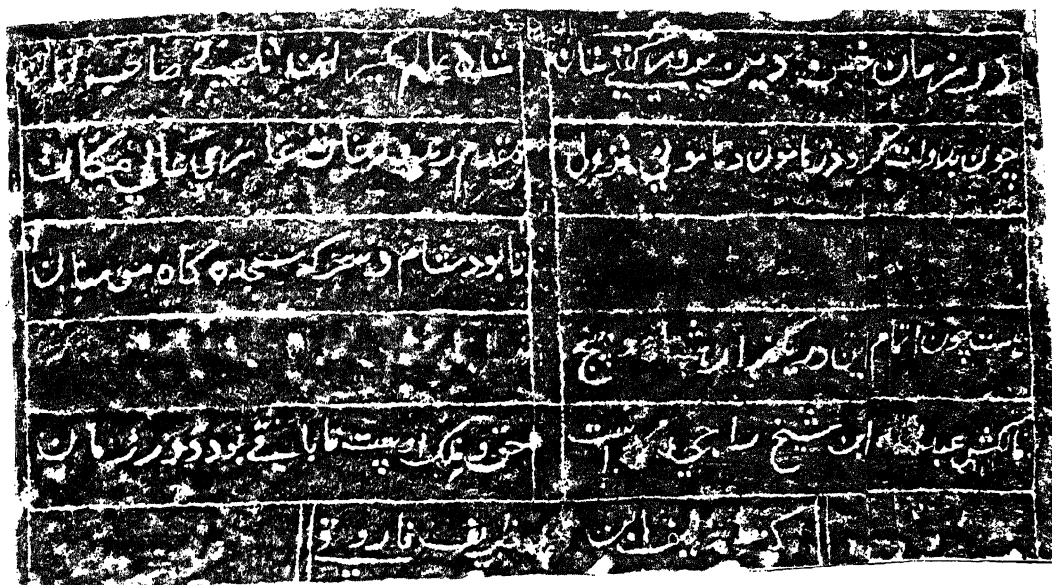
The other inscription which is carved on a well is also in Persian verse and consists of four hemistichs. The style of writing is *Nastā'liq*. As the lower part of the inscriptional tablet is damaged the chronogram which is given in the fourth hemistich cannot be deciphered with certainty. If it is *Kla'ir jāri*, then the date of the building according to the *Abjad* system will be 1024 H. (1615 A.D.) falling within the reign of Jahāngīr.

I have deciphered the text as follows:—

Plate XI (b)

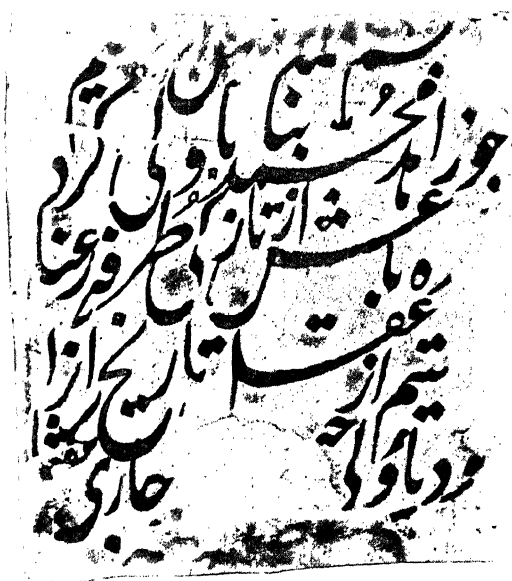
- بسم الله الرحمن الرحيم
 (۱) چو زاهد محمد بنا باولی کرد زه بانفش از تازی طرفه رعنا
 (۲) [بج] ستیم از عقل تاریخ آنرا بود باولی [خیر] جاری بگفتا

(a) Inscription of 'Alamgir from Dhamoni, C.P.



SCALE .2

(b) Inscription from a well at Dhamoni, C.P.



SCALE .2

The donor of this mosque mentioned in the epigraph is one Miyān Mu'azzam. In the Mangalkot inscription¹ of this king, written in 930 H., has also been found the name of one Khān Miyān Mu'azzam. It may be surmised that these two Miyān Mu'azzams were either identical persons or connected with each other by some bond of relationship. The donor has further been designated as 'Jangdār' (a warrior, a hero). This indicates that Miyān Mu'azzam was possibly one of those dignitaries who distinguished himself by displaying some feat of chivalry in the expedition sent by Nuṣrat Shāh against Bābur and was subsequently rewarded with this distinction.²

The titles of the king mentioned in this epigraph are the same as are generally found on his coins. The language is Arabic and I give below my reading of the text:—

Plate XII (a)

(1) قال النبي صلى الله عليه وسلم من بنى مسجداً في الدنيا بنى الله تعالى سبعين قصراً في الجنة من بنى هذا المسجد في عهد السلطان ابن سلطان ناصر الدنيا والدين ابر المظفر نصرت شاه سلطان ابن حسين شاه

(2) سلطان خلد الله ملكه و سلطانه و اعلى امره و شانه باني المسجد ميان معظم جنكدار ابن عم شهرته (ق) في العصر خان معظم مباركان ناظر سلمهما الله تعالى في الدارين - مورخاً ٤ من ماه رجب رجب قدره سنة اثنى و ثلاثين و تسعمائة ٩٣٢

TRANSLATION

1-2. The Prophet has said (peace and blessings of Allāh be upon him), "Whoever builds a mosque in this world, God the Great will build seventy palaces in heaven (for him)". This mosque has been built in the reign of the Sultān, son of Sultān Nāṣiru'd-Dunya wad-dīn Abu'l Muẓaffar Nuṣrat Shāh Sultān, son of Ḥusain Shāh Sultān, may God perpetuate his kingdom and sovereignty and elevate his power and dignity. The donor of this mosque is Miyān Mu'azzam.....Jangdār, son of may his fame be diffused among the people, Khān Mu'azzam Mubārak Khān, may God the Great keep them both in peace in both the worlds; (it was built) on the 4th of Rajab, may its honour be dignified, in the year nine hundred and thirty-two, 932 (21st April, 1526).

FIVE INSCRIPTIONS FROM THE PROVINCIAL MUSEUM, LUCKNOW.

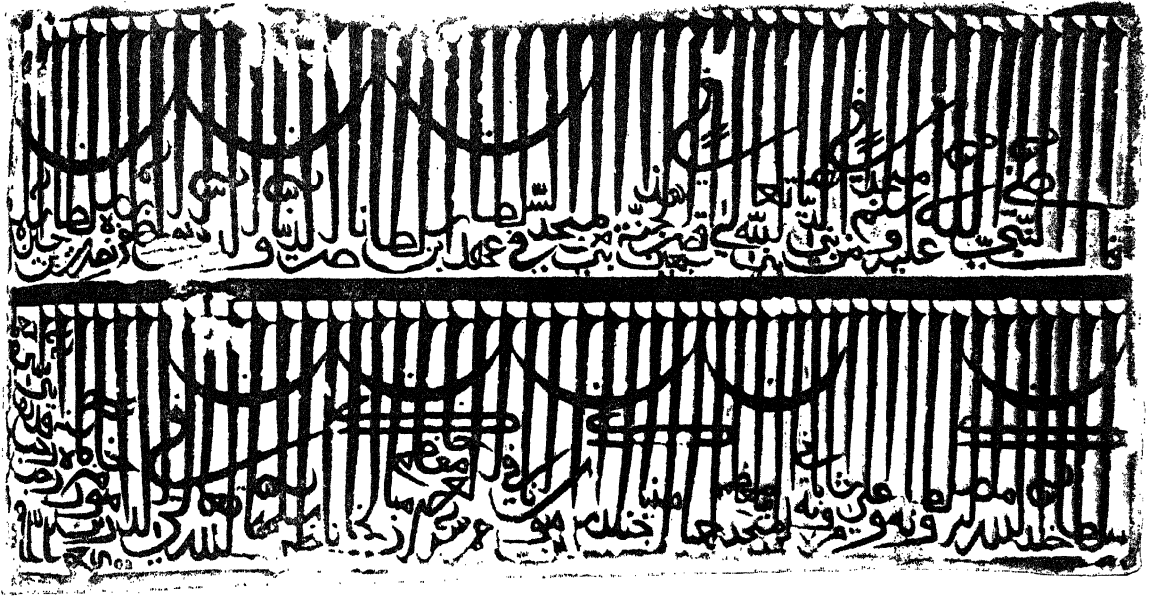
By G. YAZDANI.

Two years ago, Mr. Prayag Dayal, Curator, Provincial Museum, Lucknow, kindly sent me the rubbings of some inscriptions for decipherment and publication in the *Epigraphia Indo-Moslemica*. I have selected five inscriptions from them and they are studied below. The earliest of these inscriptions belongs to the reign of Mubārak Shāh Khālji, and from the style of its writing it is very typical of the script which was in fashion at that period. For instance, the style of the *markaz* of *kāf*, or the spelling of the word *كي*, or the form of

¹ Blochmann, *J. A. S. B.*, Vol. XLII, for 1873, p. 296.

² A Salam's *Riāz*, pp. 134-35.

(a) Inscription of Sultan Nusrat Shah of Bengal from Navagram, Pabna District.



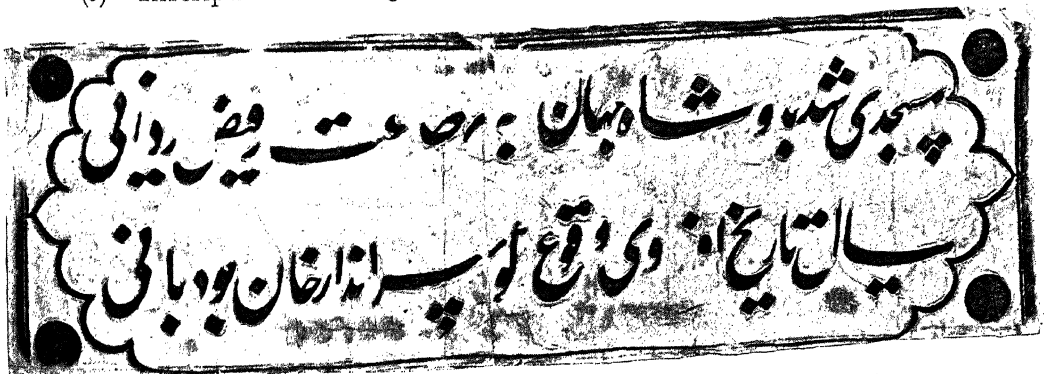
SCALE · 33

(b) Inscription of Mubarak Shah Khalji from the Provincial Museum, Lucknow.



SCALE · 144

(c) Inscription of Shah Jahan from the Provincial Museum, Lucknow.



hā'i havvaz, such as used at the end of the word *دیده* in the sixth hemistich and in the word *و* in the seventh hemistich. The inscription is incomplete and it records the construction of some building, perhaps a mosque, which was commenced during the reign of 'Alāu'd-Dīn Khaljī (1296-1316 A.D.) and completed shortly after his death in 1316 A.D. when Mubārak Shāh Khaljī succeeded to the throne of Delhi. The inscriptional tablet now measures 3 ft. 8 in. by 1 ft. 2 in., but originally it must have been about 5 ft. in length for the second hemistichs of each of lines two, four and six are missing, and they originally having been arranged in separate panels would have made the length of the tablet 1 ft. 3 in. larger than its present size. The unfortunate feature about this inscriptional tablet however is, that it was deliberately broken to suit the size of another inscription which was carved on the back of the tablet by Sar Andāz Khān an official of Shāh Jahān's reign in 1049 H.¹ In the latter inscription the name of Sar Andāz Khān is mentioned as the builder of a mosque. From the vandalistic treatment offered to the original inscription it may also be surmised that the mosque which has been recorded in the latter inscription to have been built by Sar Andāz Khān may have only been repaired by him and originally built during the reigns of 'Alāu'd-Dīn and Mubārak Shāh Khaljī as mentioned in the former inscription.

The original inscription is in Persian verse. The style of writing is *Nasikh* of an ornamental type such as was in vogue during the reigns of the early Sultāns of Delhi. Originally the inscription consisted of six lines, comprising twelve hemistichs, each carved in a separate panel on the tablet. The fourth, eighth and twelfth hemistichs are missing now.

I have deciphered the text as follows:—

Plate XII (b)

- (۱) شه علا دنيا ر دين کى باد مرقد او تخت گاه خلد برين
 (۲) بنا نهاد و ليکن بطالع
 (۳) دارا نشان مبارک شاه کى باد مملکتش تا بروز حشر امين
 (۴) کمينه بنده اين هر در شا
 (۵) ت در سال هفصد و شش و ده وقف کرد يقين
 (۶) جزای خير دهدش خدای

TRANSLATION

- 1 The king, 'Alā'i-Dunya-o-Dīn ('Alāu'd-Dīn): may the throne of Paradise be his resting place!
- 2 He laid the foundation but through the influence of (unlucky) stars.....
- 3 (The king) with Darius's glory, Mubārak Shāh: may his empire remain safe until the day of resurrection!
- 4 The humble servant of both these kings.....
- 5 In the Hijra year 716 (1316 A.D.)dedicated them surely.....
- 6 May God reward him (for this act of charity).....

¹Sar Andāz Khān held the Faujdārī of the *sarkārs* of Lucknow and Beswara during Shāh Jahān's reign. He also held the rank of one thousand five hundred foot and one thousand two hundred horse. *Bādshāh Nāma* (Bibl. Ind.), Vol. I, Pt. II, p. 278.

The inscription on the reverse side of the tablet is also in Persian and consists of two lines. The style of writing is *Nastā'liq* of a fair class.

I have deciphered the text as follows:—

Plate XII (c)

(۱) مسجد شد بدو [ر] شاه جهان بهر طاعت ز فیض یزدانی
(۲) سال تاریخ از ری وقوع گو سر انداز خان بود بانی

TRANSLATION

- 1 By the grace of God the mosque was built for prayer during the reign of Shāh Jahān.
- 2 (Regarding) the year and date of construction.....say: "Sar Andāz Khān was the founder".

According to the *Abjad* system the phrase, *Sar Andāz Khān būd bānī*, gives the date 1045 H. (1635 A.D.), which represents the year of the construction of the mosque.

The third inscription from the Provincial Museum, Lucknow, has also an unhappy history. It belongs to the reign of the Mughal king Akbar, and originally the inscriptional tablet was set up on an important building, but later the tablet seems to have been removed from that building and through the utilitarian zeal of some enthusiast dressed and shaped as a mill-stone. The tablet having been used for the latter purpose for some time, the letters carved thereon have been abraded and it is impossible to decipher the text of the inscription in full.

The tablet at present measures 1 ft. 8 in. by 1 ft. 4 in. and has a hole in the middle. The inscription is in Arabic prose and the script is *Naskh*. The few words of the text which have been deciphered are given below:—

Plate XIII (a)

محمد اکبر بادشاه غازی

بسم الله الرحمن الرحيم

(۱) سبیلین سلطان

(۲)

(۳) فی عهد الملک البازل

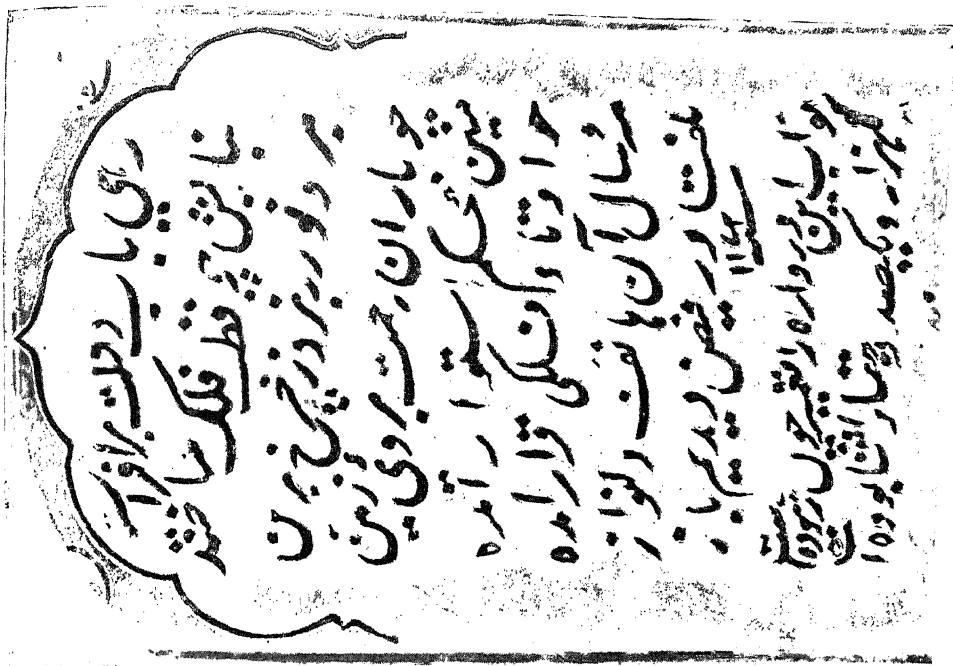
(۴) حضرت جلال الدین ملکہ و سلطانه و افاض

(۵) علی العالمین برہ و احسانہ تعالیٰ دایماً

(۶) فی تاریخ عشر و خمس و ثمانین

(۷)

(c) Inscription from the Provincial Museum,
Lucknow.



TRANSLATION

Muhammad Akbar, the victorious king.

In the name of God the most Merciful and Compassionate!

“Holy.....Sultān.....during the reign of the benevolent king, His Majesty Jalālu’d-Dīn.....protect his kingdom and authority and diffuse his munificence and charity in the world.....Almighty.....forever.....on the.....in the year 985 H. (1577 A.D.).....”

The fourth inscription of the Lucknow Museum is also somewhat unusual, being carved on a brick, measuring 12 in. in length. It contains two dates 719 and 734 H., the first falling within the reign of Qutbu’d-Dīn Mubārak Khalji and the latter during the rule of Firoz Tughluq. The style of writing is *Naskh*, but as the letters of the beginning of the inscription have been abraded only the last two words of the text are legible, which read as follows:—

Plate XIII (b)

الشرفاء النجباء

۷۳۴

۷۱۹

TRANSLATION

.....the nobles and the generous.....”

719 H. (1319 A.D.)

734 H. (1334 A.D.)

The fifth inscription seems to have been originally set up on a gate, which was built by some Nawab in the year 1172 H. (1758 A.D.). The style of writing is *Nast’aliq* and the inscription consists of five lines of Persian verse.¹

I have deciphered the text as follows:—

Plate XIII (c)

(۱) زهی باب دولت برافراشتند بنایش چو قطب فلک ساختند

(۲) بر نور زین ز چرخ برین چو باران رحمت برری زمین

(۳) متین محکم استوار آمده چو ارتاد فلکی قرار آمده

(۴) مه ر سال آن هاتف دلنواز بگفتا در فیض دیدیم باز

۱۱۷۲

(۵) نواب این دروازه را تعمیر چون فرموده است یک هزار و یکصد و هفتاد اثنا بوده است

TRANSLATION

- 1 How excellent the gate of empire, which they have built and elevated its structure like the Pole star.
- 2 Upon it (the gate) the divine light falls from heaven like the rain (of mercy) on earth.
- 3 It is solid, strong and durable, having the constancy of the poles of heaven (i. e., the stars).
- 4 The month and year of the building were communicated by the gracious inspirer, who said, “*We have seen the gate of benevolence open*”.²
- 5 When the Nawāb built this gate, the (Hijrī) year was 1172 H. (1758 A.D.).

¹The inscription is carved on a tablet, measuring 2 ft. 6 in. by 1 ft. 6 in.

²According to the *Abjad* system the phrase gives the year 1172 H.

THREE INSCRIPTIONS FROM GINGEE.

BY FAZAL AHMAD KHAN, M.A.

I am deeply grateful to Mr. Ghulam Yazdani, who was kind enough to allow me to work on inscriptions from Gingee, Halsingi and Pirapūr, which I now publish with his kind permission in two articles. Further I acknowledge the kind help and guidance which he has given me ungrudgingly.

The impregnable rock-fortress of Gingee is in the Tindivanam Taluka of the South Arcot District, Madras, situated in 12° 15' N. and 79° 25' E.¹ According to a most reliable and valuable source of historical information, the geographical position of Gingee has been marked out thus. "It (Gingee) has got seven forts. On the east is Palamkota, and it stretches up to the sea on this side. On the north is Sihachal mountain, which bounds Carnatic and Arcot. In the western direction is Tirnāmal, and towards the south Wardawar."²

At present the population of Gingee is small, but when it was conquered by the Emperor Aurangzeb's general Dhu'l-Fiqār Khān, it became a very important division of Mughal administration in the Deccan. It comprised eight *mahals* (districts), and its annual revenue amounted to 7½ lakh of rupees.³ Now the interest of the place is merely historical. We lack definite historical evidence to show who first constructed the fortress, but the original architectural features indicate that some ruler of the ancient Vijayanagar dynasty built the fort. The lines of fortifications which cross the valley between the three hills of Rājagirī, Kistnagirī and Chandraya Drūg, embrace an area of 7 square miles. Originally each fortification consisted of a wall 5 feet thick, built of granite blocks and filled in with rubble, but later a huge earthen rampart, 25 to 30 feet thick, has been thrown up behind these walls, and rivetted on the inside with stone, while at intervals in this rampart were built guard rooms.

The fortress, as already mentioned, is defended by three formidable hills, connected by long walls of circumvallation. The citadel stands on the Rājagirī hill, 500 to 600 feet high, and consists of a ridge terminating in a great overhanging bluff facing the south and falling with a precipitous sweep to the plain on the north. At the point where the ridge meets the base of the bluff, a narrow and steep ravine gives a difficult means of access to the top. On every other side it is inaccessible. Across this ravine were built three walls rising one behind the other, which rendered an attack by escalade impracticable. The way to the summit leads through the three walls by several gateways.⁴

As mentioned above, the fortress of Gingee was a stronghold of the Vijayanagar kingdom, which was at the height of its glory and prosperity at the beginning of the 16th century A.D., and was finally overthrown by the allied forces of the Sultāns of Bijapur, Golconda, Ahmadnagar and Bidar in the year 1565 A.D. at the famous battle of Tilikota, when Rāma Rāya was slain and the confederates marched on to Vijayanagar. It was not until 1058 A.H., 1638 A.D., however that Khān Muḥammad, the Bijapur general with the military alliance of Golconda troops, captured the fort from Raja Rūp Naik, a descendant of Rāma Rāya, the Vijayanagar king. It was for the first time in the history of the Carnatic that Muslims firmly established themselves there. The new rulers built

¹ Imperial Gazetteer, Vol. XII.

² Statistical Account of the Deccan under the Mughals (original manuscript in possession of Mr. Ghulam Yazdani).

³ Ibid.

⁴ Imperial Gazetteer, Vol. XII.

mosques and other buildings in this part, which had hitherto been a land of Hindu temples.¹

As a result of Muslim conquest the vast country of the Carnatic was divided into two main parts; the Hyderabadī and the Bijapurī, by an imaginary line from Vellore to Sadras, and each of these parts was further sub-divided into Bālāghāt (uplands) and Pāyānghāt (lowlands). But the new rulers had not fully consolidated their conquests, and a large part of the country was still in the hands of unsubdued *poligars* (local chiefs), or held by nobles who were independent of Bijapur and Hyderabad. The political situation was further complicated by Shivaji's invasion of 1677 A.D., and the establishment of a new Maratha government at Gingee. Shivaji appointed one of his own officers to command the fortress, and it remained in Maratha hands for 22 years.²

After the fall of Bijapur and Golconda, Mughal sovereignty was proclaimed over all the Carnatic by virtue of succession, but without any adequate force to make it effective. After Shivaji's death, his son-in-law, Harji, became Commander of Gingee. Harji invaded Hyderabadī Carnatic, north of the Palār river, and took possession of several forts and towns. On the arrival of the Emperor Aurangzeb's officers, the raiders retreated and established themselves at Wandiwash. Harji died in 1689 A.D. Rajā Ram arrived at Gingee, took possession of it and established his court there. Dhu'l-Fiqr Khān, as supreme Mughal Commander, reached the environs of Gingee in the year 1690 A.D. The siege was prolonged for 8 years on account of the well fortified position of the fortress, and it seemed that Dhu'l-Fiqr Khān was determined to take Gingee in order to save his credit with the Emperor. At last the fortress fell in the year 1698 A.D., and afterwards became the headquarters of the Muslim standing army in the Province of Arcot.³ The Emperor Aurangzeb, after the fall of Gingee, named that town Nuṣratgarh.⁴ It became an important centre of Mughal rule in the Deccan, and a mint was also established there. A silver coin of Emperor Aurangzeb issued from Gingee mint is in the cabinet of Hyderabad Museum and considered to be unique.⁵ Some silver coins struck at Nuṣratgarh, are also in the Hyderabad Museum collection, and a detailed report on these coins has been published.

Nizāmu'l-Mulk, Qamaru'd-din, Chin Qilich Khān, Khān Daurān, had held the Viceroyalty of the Deccan under the Mughal rule in 1713-14, and 1720-22, and though in February 1722 he went to Delhi to assume the Chief Ministership of the Empire, he kept hold over the Deccan by means of his agents. In 1724 A.D. he went back to the Deccan with the intention of relinquishing the more responsible office at Delhi. In a short time the entire Mughal Deccan was brought under his control. The Emperor confirmed him in the Viceroyalty of the Deccan, with the title of Āṣaf Jāh in the year 1725 A.D. At the time of Āṣaf Jāh's death, his eldest son Mir Muḥammad Panāh, Glāziu'd-Dīn Khān, was at Delhi. Nāṣir Jang the second son managed to seize the Viceroyalty of the Deccan, and was at last confirmed in that post by the Emperor with the title of Nizāmu'd-Daula. At this time Āṣaf Jāh's daughter's son, Muẓaffar Jang, claiming the Viceroyalty, went to the Carnatic in concert with Chānda Sāhib, an aspirant to the Nawābship of Arcot. The two allies bought the help of Dupleix and gained Arcot after killing its

¹ *Basātīn*, p. 329.

² *Cambridge History*, Vol. IV.

³ *Ibid.*

⁴ *Ma'āthiru'l-Umara*, Vol. 2, p. 96 (Asiatic Society, Bengal).

⁵ An account of the Gingee coin was published in the *Annual Report* of the Archaeological Department, Hyderabad, for the year 1919-20 A.D.

Nawāb, Anwaru'd-Dīn. Nāsir Jang with troops marched to the Carnatic, came upon his enemies near Valadavar, captured alive Muẓaffar Jang and returned to Arcot. In the meanwhile the English implored Nāsir Jang to take the field against the French. He only decided to do so when he learnt that Dupleix had occupied Tiruviti and Gingee and was marching towards Arcot.¹ The capture of Gingee by the French in the year 1750 A.D.² profoundly disquieted him. After this Nāsir Jang set out, but was slain at the instigation of the French.³ The French held Gingee for 11 years. During this interval there was constant warfare between the English and the French in the Deccan, each trying to establish supremacy. In 1756 A. D. war broke out anew and lasted till 1761 A.D., at the closing of which the French were left without a foot of ground in India.³ It was in 1761 A. D. that Gingee passed to the English. In 1780 A.D. this fortress was surrendered to Ḥaidar 'Alī and played no important part in the subsequent campaigns.

(1) *Inscription on a bastion, Gingee Fort.*

The stormy history of Gingee fortress has already been briefly traced out, and we know how the 'Ādil Shāhī troops brought Gingee under their subjugation in the year 1058 H., 1638 A.D. It remained under 'Ādil Shāhī protection for about 40 years, and during this period many additions in buildings were made. The bastion on which the present inscription is carved was built in the year 1063 H., 1643 A.D.

The inscription is carved on a slab which measures 1 ft. 6½ in. by 8½ in. The language is Persian and the style of writing *Nastā'liq*, which developed to a high perfection during the time of the Mughal emperors, particularly in the reign of Akbar.⁴ My reading of the text is as follows:—

Plate XIV (a)

برج حسینی در سنه ۱۰۴۳ مستعد شد

TRANSLATION

Ḥusainī bastion was built in the year 1063 H., 1643 A.D.

(2) *Inscription on a mosque at Gingee.*

Gingee, after being taken from Maratha hands in the year 1698 A.D., remained the headquarters of the Mughal troops up to the year 1750 A.D. During this period new buildings were constructed in Gingee, and the mosque in which the present inscription has been found was completed in the year 1130 H., 1718 A.D.

The inscription consists of four lines of Persian verse, which are written in *Nastā'liq* characters. The slab measures 1 ft. 9 in. by 1 ft. 7 in. It records the construction of a mosque by one Sa'id, Governor of Gingee in the time of the Emperor Farrukh-Siyar. It

¹ *Cambridge History*, Vol. IV.

² *Mo'athiru'l-Umara*, Vol. 2, p. 854.

³ *Ibid.*, p. 852.

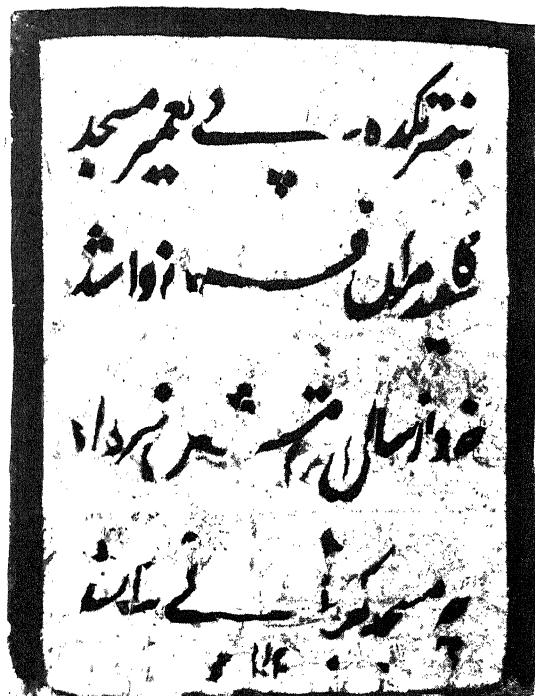
⁴ Abu'l Faḍl remarks that during the time of Emperor Akbar, *Nastā'liq* received a new impetus *Ā'in-i-Akbarī* (Blochmann), Vol. I, p. 102.

(a) Inscription on a bastion, Gingee Fort.



SCALE • 166

(b) Inscription on a mosque at Gingee.



SCALE • 166

(c) Inscription in Sa'dullah Khan's mosque, Gingee.



also contains a chronogram giving the date 1130 H., 1718 A.D. My reading of the text is as follows :—

Plate XIV (b)

بنصرتگده پے تعمیر مسجد سعید کامران فرمانروا شد
خرد از سال اتمامش خبر داد چه مسجد کعبه ثانی بنا شد
۱۱۳۰

TRANSLATION

- (1) Sa'id, the successful (administrator), ordered the construction of a mosque at Nuṣratgarh.¹
- (2) Wisdom communicated the chronogram of the completion of the building : " *What a mosque, as if another Ka'ba has been built.*" 1130 H. (1718 A.D.).

(3) *Inscription in Sa'd'ullah Khān's Mosque, Gingee.*

This inscription consists of four lines of Persian verse, carved in elegant *Nastā'liq* style. The slab bearing this inscription measures 4 ft. by 11 in. It records the construction of a canal, by Sa'id, Governor of Gingee during the administration of Emperor Muḥammad Shāh of Delhi. It also contains a chronogram which gives the date 1135 H., 1723 A.D. My reading of the text is as follows :—

Plate XIV (c)

فرد از نهر آب شهر جنبی سعید عالم آرا رشک خورشید
خرد تاریخ آن سرچشمه فیض بگفتا فیض جاری باد جارید
۱۱۳۵

TRANSLATION

- (1) Sa'id, the adorer of the world, the envy of the sun, increased the water-supply of the city of Gingee by (the construction) of the canal.
- (2) Wisdom suggested the chronogram of this fountain of benevolence : " *May this (stream of) bounty flow forever.*" 1135 H. (1723 A.D.).

THREE INSCRIPTIONS FROM THE INDI TALUKA, BIJAPUR DISTRICT.

By FAZAL AHMAD KHAN, M.A.

Indi taluka is the northernmost taluka of the Bijapur District in the Bombay Presidency, lying between 16° 56' and 17° 29' N. and 75° 33' and 76° 12' E. This taluka is an unbroken and almost treeless plain ; but towards the south and south-east where some streams flow, the country is populous and well cultivated.² The villages of Halsingī and Pirapūr are near Indi, where the three new inscriptions have been discovered.

¹ Emperor Aurangzeb after the conquest of Gingee, named that town as Nuṣratgarh, (*Ma'āthirul-Umara*, Vol. 2, p. 96).

² *Imperial Gazetteer*, Vol. XIV.

(a) *Inscription of 'Alāu'd-Dīn Aḥmad Shāh Baihmanī from Halsingī.*

The first of these three inscriptions is from Halsingī. This inscription refers to Sultān 'Alāu'd-Dīn Aḥmad Shāh Baihmanī II, who was the son of Sultān Aḥmad Shāh Walī Baihmanī. He ascended the throne at Ahmadabad Bidar, agreeably to the will of his father in the month of Rajab, 839 H. (February 1435 A.D.)¹ and died of disorder in his foot, after a reign of 23 years, 9 months and 20 days in the year 862 H. (1457 A.D.).²

This inscription is of great historical significance, for it throws light on a system in vogue during the rule of Muslim sovereigns of India according to which stones carved with their names were fixed on the boundary line of their empire. This useful practice helps the historian to ascertain the extent of dominion of a ruler. In the present case we note that the Baihmanī kingdom included Bijapur during the sovereignty of Sultān 'Alāu'd-Dīn Aḥmad Shāh Baihmanī II. During this period Bijapur was first seized by the Sultān's brother Muḥammad Khān, but later he surrendered it when peace was effected between the two brothers. When Dev Ray of Vijayanagar invaded the Baihmanī kingdom in 1443 A.D., he reached as far as Bijapur. At this time the Governor of Bijapur was Khān Zamān. The date when Sultān 'Alāu'd-Dīn Aḥmad Shāh had this stone fixed is not known because the inscription contains no date.

The inscription consists of two lines carved on an irregular stone.³ It is written in crude *Naskh* style, and my reading of the text is as follows:—

Plate XV(a)

حد علاء الدنيا و الدين

احمد شاه سلطان

TRANSLATION

"The boundary of Sultān 'Alāu'd-Dīn Aḥmad Shāh."

(b) *Inscription from a dargāh at Pīrapūr.*

This inscription consists of four lines. The language is Persian mixed with Arabic. It is carved on a slab in *Naskh* characters, and measures 1 ft. 10 in. by 1 ft. 1 in. It records the building of a mosque by one Malik 'Abdu'l-Qādir son of Aḥmad Khān in the time of Sultān Ibrāhīm 'Adil Shāh II of Bijapur. My reading of the text is as follows:—

Plate XV(b)

(1) . . . الله سبحانه تعالى . . .

(2) . . . حضرت ملك عبد القادر بن حضرت خان عاليشان رفيع القدر و المكان سعادت

نشان احمد خان ابن الياس خان . . . سعادة

(3) . . . اللهم (نفع) المسلمين بطول حياتة . . . جميل احسانه بكمرة

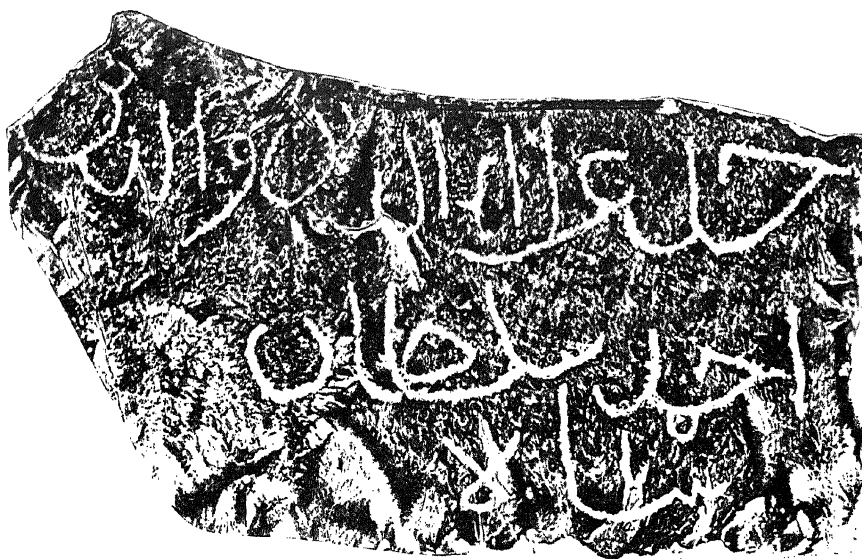
سيد المرسلين و آله

¹ Briggs, Vol. II, p. 421.

² *Ibid.*, p. 449.

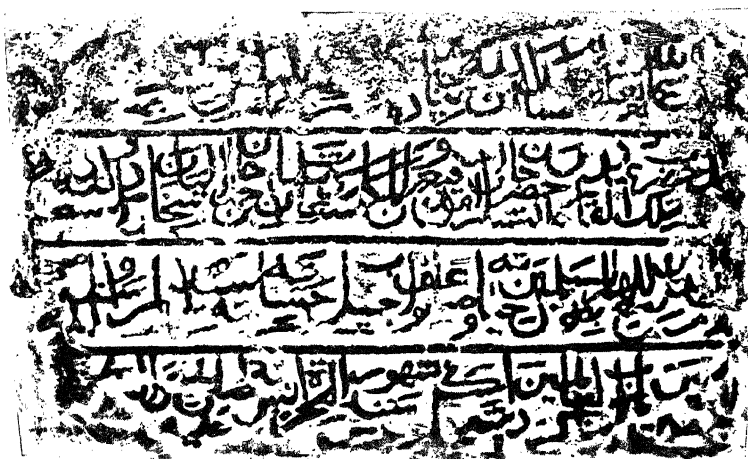
³ It measures 2 ft. 1 in. by 1 ft. 4 in.

- (a) Inscription of 'Alau'd-Din from Halsingi, Indi Taluqa, Bijapur District.



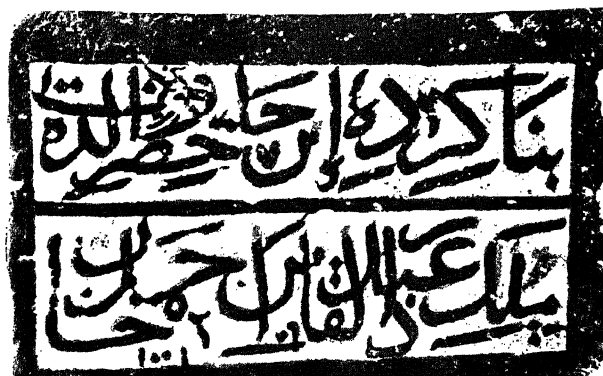
SCALE '2

- (b) Inscription from a *dargah* at Pirapur, Indi Taluqa, Bijapur District.



SCALE '2

- (c) Another inscription from the *dargah* at Pirapur.



(4) اجمعين آمين يا رب العالمين بنا كرد شهر سنه الهجرة النبوية

صلی اللہ علیہ وآلہ

TRANSLATION

.....by the exalted Malik, 'Abdu'l-Qādir, son of the Khān of exalted rank and position, the illustrious, Aḥmad Khān, son of Ilyās Khān.....in the Hijra year.....

(c) *Another Inscription from the dargāh at Pīrapūr.*

This inscription is composed of two lines. Its language is Persian, and the style of writing *Naskh*. The slab bearing the inscription measures 1 ft. 6 in. by 1 ft. It records the construction of a well near the *dargāh* by the mother of Malik 'Abdu'l-Qādir. The date of the completion of the well is 1001 H., 1593 A.D. My reading of the text is as follows:—

Plate XV(c)

بنا کرده این چاه حضرت والدہ

ملک عبد القادر بن احمد خان

۱۰۰۱

TRANSLATION

This well was built by the mother of Malik 'Abdu'l-Qādir, the son of Aḥmad Khān.

SOME NEW INSCRIPTIONS FROM THE GOLCONDA FORT.

By KHWAJA MUHAMMAD AHMAD, M.A.

Three inscriptions of the guns of Aurangzeb, which were found at Golconda some time ago, have already been published by Mr. G. Yazdanī, O.B.E., in the *Epigraphia Indo-Moslemica* for 1913-14 and 1935-36. Subsequently the Archæological Department of Hyderabad, has discovered two more guns of Aurangzeb at Golconda, and I am indebted to Mr. G. Yazdanī for kindly allowing me to publish their inscriptions. *Ma'āthir-i-Ālamgīrī* mentions the name of some guns while describing the siege of Golconda by Aurangzeb,¹ and states that they were used by him in the bombardment of the fort; but it makes no mention of the names of the two guns discovered recently: although they are as important and nearly as large as the guns mentioned in the *Ma'āthir*, the inscriptions of which were published by Mr. G. Yazdanī previously.² It is possible that these two guns may have been brought to Golconda some time after its conquest by Aurangzeb, otherwise they would not have remained unnoticed in the *Ma'āthir*.

Both of these guns are of bronze and are dated 1077 H. (1666 A.D.) and 1090 H. (1679 A.D.) respectively. The earlier gun, which, according to the inscription carved upon it, was called, Qal'a Kūsha (Fort Opener), is mounted on a bastion to the northwest of the Bārādārī. It is 11 ft. in length with a bore 6 in. in diameter. The diameter at the muzzle is 1 ft. 3 in. and the circumference near the butt is 5 ft. 2 in. There are six ornamented

¹ *Ma'āthir-i-Ālamgīrī* (Bibl. Ind.), p. 290.

² *E.I.M.*, 1913-14, pp. 55-57 and 1935-36, pp. 21-24.

panels containing inscriptions arranged over the length of the gun. The third and the fifth panels have inscriptions in Arabic, their script being *Thulth*. The remaining contain inscriptions in Persian and their script is *Nastā'liq*. My reading of the texts of the inscriptions is given below :—

Plate XVI (a)

First panel

هوکه آمد بجهان اهل فنا خواهد بود آنکه پاینده باقی است خدا خواهد بود

Second panel

ابوالظفر محمد معی الدین اورنگ زیب بهادر عالم گیر بادشاه غازی سنه ۱۰ (جلوس)

Third panel

سنه سبعة سبعین و الف

Fourth panel

توپ قلعه کشاء

Fifth panel

هذا عمل محمد علي عرب

Sixth panel

گوله ده آثار و دار سه آثار یکنیم پار بالا بوزن چهارگیزی

TRANSLATION

First panel: Whoever has come to this world will perish some day. One who is everlasting and perpetual is God.

Second panel: Abū'z-Zafar Muḥammad Muḥi'u'd-Dīn Aurangzeb 'Ālamgīr Buhādur, the victorious king. (Regnal) year 10.

Third panel: 1077 H. (1666 A.D.).

Fourth panel: Qal'a Kūsha (Fort Opener gun).

Fifth panel: Made by Muḥammad 'Alī 'Arab.

Sixth panel: Shots ten seers, gunpowder three and three-quarter seers according to the Jahāngīrī weight.

The other gun is mounted on a bastion which is situated at the foot of the Bālā Hīṣār hill towards the south-west. This gun according to the inscription carved upon it is called Ātish Bār (Raining fire). It is 17 ft. in length and has a bore 7 in. in diameter. The diameter at the muzzle is 1 ft. 7 in. and the circumference near the butt 6 ft. 10 in. It has four inscribed panels, arranged over its length. The language of the inscriptions is Persian and the script *Nastā'liq*.

I have deciphered the text as follows :—

Plate XVI (b)

First panel

ابوالظفر محمد معی الدین اورنگ زیب بهادر عالم گیر بادشاه غازی سنه ۲۲ (جلوس)

Second panel

توپ آتش بار سنه مقدسه هجري ۱۰۹۰

Third panel

عمل محمد علي عرب

Fourth panel

گله پانزده آتار و باروت پنج آتار برزن شاهجهاني

TRANSLATION

First panel: Abū'z-Zafar Muḥammad Muḥīu'd-Dīn Aurangzeb 'Ālamgīr Bahādur, the victorious king. (Regnal) year 22.

Second panel: Ātiṣh Bār (Raining fire) gun. The holy Hijri year 1090.

Third panel: Made by Muḥammad 'Alī 'Arab.

Fourth panel: Shots fifteen seers, gunpowder five seers according to the Shāhjahāni weight.

In addition to the above inscriptions, some more new epigraphs have been found on a mosque situated close to the Jallād Burj in the Naya Qal'a at Golconda. It is a small but beautiful structure and has a dish-shaped vaulted roof. A full description of the building is published in the *Annual Report* of the Archaeological Department, H. E. H. the Nizam's Government for the year 1347 Fasli (1937-38 A.D.). The Mosque according to an inscription carved on it, was constructed by Mulla Khayālī, who was one of the court poets of Ibrāhīm Qutb Shāh.

Over the arch of the entrance to the mosque is fixed a tablet which bears the following inscription in *Thulth* characters:—

Plate XVII (a)

و ان المساجد لله فلا تدعوا مع الله احدا صدق الله

منتيزد را که در دروان شاه دين پناه قطب عالم شاه ابراهيم آن نيكو سرشت

TRANSLATION

"Verily the places of worship are set apart unto God, wherefore invoke not any other together with God: Whatever God has said is true."

Thanks be unto God that during the reign of the king who is the defender of faith and is like a pole star to the world, that is king Ibrāhīm of good nature.

The spandrels of the arch were at one time decorated beautifully by mosaic work, but the stones which were inlaid have been taken out in recent times. An inscription is also carved in the spandrels in *Tughra* style.

Plate XVII (b)

قال النبي عليه الصلوة والسلام

الصلوة معراج المؤمنين

کرده این مسجد بنا ملا خیالی کز شرف می سزد کازند حوران بهشتی سنگ و خشت
رکنی از جنت برای بانیش از رای (۹) آن بود تاریخ او رکن بهشت

۵۹۷۷

TRANSLATION

The Prophet, whom may God bless, has said :

"The Muslim attains his highest glory when he is praying."

This auspicious mosque has been constructed by Mulla *Khiyāli* : it will be becoming if the maidens of paradise bring stones and bricks (for the construction of the mosque).

A pillar of paradise for his founder.....in reference to that the chronogram of the mosque is "*the pillar of paradise*" 977 H. (1569 A.D.).

The interior of the mosque shows traces of floral designs in gold and blue and also bears an inscription in the *mihṛāb*.

Plate XVII (c).

قال الله تبارك و تعالی و تقدس ۞ انما يعمر مساجد الله من آمن بالله و الیوم الآخر اقام الصلوة

و آتی الزکوة ولم یخش الا الله فعسی اولئک ان یکنوا امن المهتدين کما دخل ذکرها المعزاب ۞ محمد

TRANSLATION

Qur'ān, chap. 9, verses 18-19.

The name *Muḥammad* at the end is that of the scribe who flourished during the reign of *Ibrāhīm Qutb Shāh*, and several inscriptions at the Golconda fort testify to his skill in the art of calligraphy. The inscription on the *Makkī Darwāza* is perhaps the best specimen of his skill and this record shows that he came to the Deccan from *Istahan*.¹ Another inscription carved on the *Ashrafī Masjid* at Golconda shows that he was the son of *Sayyid Ṣadru'd-Dīn*.

In the repairs recently done to the *Musā Burj* the missing portion of the Persian inscription referring to the first siege of Golconda by Prince *Muḥammad*, son of *Aurangzeb*, in 1656 A.D. has been found. Mr. G. Yazdani in his article on the portion of the inscription discovered before had surmised that the *Mughals* concluded the peace with *'Abdulla Qutb Shāh* because they could no longer afford to prolong the siege. This surmise has been found correct by the discovery of the missing portion. I am publishing the full text and translation of the inscription with the kind permission of Mr. G. Yazdani.

¹ *E.I.M.*, 1913-14, pp. 48-9, Pl. XIX.

Inscriptions carved on a mosque in the Naya Qil'a, Golconda.



(a)



(b)



SCALE 1

Plate XVIII (a)

بسم الله الرحمن الرحيم

(۱) نحمدک و نشکرک و نستعین و نستغفرک (۲) ان نصلي على محمد و آل محمد و سلم اما بعد این برج (۳) عظیم الموسوم ببرج حیدری از قلعه شهر (۴) محمدانگر بنا نهاده شده بسبب آنکه در سال (۵) نه هزار و شصت و شش سلطان اورنگ زیب (۶) بن شاه جهان با لشکر عظیم بمحاصره این قلعه (۷) پرداخته بود و از امراء آن پادشاه میر میران نام (۸) در مسخر نمودن قلعه با سلطان عهد کرده بود (۹) که در مدت سه روز قلعه را گرفته تسلیم نماید (۱۰) شب و یا قایم کرده مورچه و نقب را (۱۱) نزدیک این برج تا بخندق رسانید چون درینجا (۱۲) برج کوچک بود اما حکم جهانمطاع عالم مطیع خسر (۱۳) زمان شهنشاه درران السلطان العادل ظل الله (۱۴) ابوالمظفر ابوالمنصور ابوالغازی سلطان عبدالله (۱۵) قطب شاه بدستور الوزراء فی الزمان مقرب (۱۶) الحضرت السلطانیه معتمدالدوله الخاقانیه (۱۷) خان ذبی شان سپه سالاری موسی خان (۱۸) چنان شرف صدر یافت که خود درینجا (۱۹) بده بدفع غنیم مشغول باشد برآن خان (۲۰) عالیشان شب و روز بهشیاری تمام در دفع (۲۱) غنیم بود و از قضاء ربانی غلوه توپ بر وجود (۲۲) میر میران چنان خورد که در همان مورچه (۲۳) هلاک گشت و بعد از فوت او بسه روز صلح (۲۴) شد و بعد از گذاشتن محاصره به خان (۲۵) مشار الیه حکم عالی شد که برج عظیم درینجا بنا (۲۶) باید کرد تا غنیم را فرصت نقب مورچه کندن (۲۷) مجال نباشد بنابر حکم همایون اعلی (۲۸) باندک زمانی این برج عظیم بسعی خان مومی (۲۹) الیه در سال سنه هزار و هفتاد و هفت (۳۰) باتمام رسید و اسم معمار دهرماچار ☉

TRANSLATION

In the name of God, the Compassionate and Merciful. We praise and thank God and seek His help and beg His pardon: may God bless Muhammad and his progeny and assoil them. After the above invocation: this great bastion, which is called the Haidari bastion, in the fort of the city of Muhammadanagar, has been built for the reason that during the year 1066 H. Sultān Aurangzeb, son of Shāh Jahān, accompanied by a large army, besieged this fort. Among the nobles of the king was one, Mir Mirān, who had promised to conquer the fort and make it over to the king within three days. He.....day and..... established.....and carried the intrenchments and mines to the ditch (of the fort). As at this place was a small bastion, an order—obeyed by the world and respected in the universe (*lit.* to which the universe yields obedience)—of the lord of the time, the emperor of the period, the just Sultān, the shadow of God, Abu'l-Muzaffar Abu'l-Manşūr Abu'l-Ghāzī Sultān 'Abdulla Quṭb Shāh to the Wazir of the Wazirs of the time, the confidence of the

Royal Court, the trust of the State, the Khān, the exalted Commander-in-Chief, Mūsa Khān, had the honour of issuing to this effect, that he himself be at the spot and occupy himself in repelling the enemy. Thereupon the exalted Khān with all caution baffled the enemy day and night. And by the divine decree a gun-shot struck the body of Mīr-i-Mīrān in such a manner that he expired in that very intrenchment (whence he was bombarding the fort). Three days after his death peace was concluded. When the siege had been raised the supreme orders were issued to the above-mentioned Khān (Mūsa Khān) that a large bastion be built at this place, so that the enemy might not get an opportunity to dig intrenchments and mines (on this side). In obedience to the auspicious (and) exalted orders, through the efforts of the aforesaid Khān this large bastion (was built) within a short time, and completed in the year 1077 H. (1666 A.D.). And the architect's name—Dharmāhār.

SOME MUSLIM INSCRIPTIONS FROM THE MADRAS PRESIDENCY AND ORISSA.

By G. YAZDANI.

During the last year the Superintendent for Epigraphy, Southern Circle, sent to me for decipherment and translation the rubbings of a large number of inscriptions from which I have selected eight inscriptions for publication in this *Journal*. These inscriptions are interesting both from the historical and palæographic points of view and I have studied them in their chronological sequence so far as has been found practicable from their geographical positions. The earliest of these inscriptions, dated 20th Shawwāl 1063 H. is carved on a mosque at Poonamalle, in the Sriperumbudur taluqa of the Chingleput District. It is a bilingual record, in Persian and Telugu, mentioning the name of Mīr Jumla the well-known Qutb Shāhī general, who by his conquests and statemanship established Qutb Shāhī rule in the Carnatic. The inscription shows him as the Governor of the province (Carnatic), while the name of another official, Rustam son of Dhu'l-Fiqār is mentioned, who was apparently in charge of a district (*sarkār*), thus being subordinate to Mīr Jumla.¹

The Persian version of the inscription consists of eight lines, the script being *Nasta'liq*.²

I have deciphered the text as follows:—

Plate XVIII (b)

هو السميع العليم
در زمان خلافت سلشه (Sic) بادشاه
جمجاه ملايك سپاه ظل الله سلطان
عبد الله قطب شاه خلد الله ملكه الى يوم القيام
در اينست نواب مستطاب معلا (Sic) القاب نواب جملة
الملكي مير محمد سعيد تا هست جهان مستندام باد
بنا كرن و باتمام رسانيد مسجد را بنده درگاه رستم
ابن ذوالفقار استرآبادي بتاريخ شوال ۲۰ سنه ۱۰۶۳

¹ For the life-history of Mīr Jumla please see *Ma'āthirul-Umara* (Bibl. Ind.), Vol. III, pp. 530-55.

² The inscription is carved on a large arch-shaped tablet of black granite, measuring 4 ft. 5 in. from the apex to the bottom and 2 ft. 9 in. in breadth. The inscription is registered as No. 303 of the Madras Epigraphical Collection, 1938-39.

TRANSLATION

HE HEARETH AND KNOWETH !

"During the illustrious (?) reign of the king equal in rank to Jamshid, whose army is the heavenly host, the shadow of God,¹ Sultān 'Abdulla Qutb Shāh—may God preserve his kingdom till the day of resurrection—and during the government of the gracious Nawāb, enjoying high titles, Nawāb Jumlatu'l-Mulkī Mīr Muḥammad Sa'īd—may he live as long as the world lasts—the humble servant of the court, Rustam, son of Dhu'l-Fiqār of Istarabād, built and completed the mosque. Dated 20th Shawwāl 1063 H. (3rd, September 1653 A.D.)."²

The Telugu version has been kindly deciphered by the Superintendent for Epigraphy, Southern Circle, and his reading of the text with its translation into English is given below :—

Plate XVIII (b)

- Line. 1 Svasti Srī [||*] Vijayābhyudaya-Śalivāhana-Śaka-varshambbulu 157[8] agunēti
Vijaya-saṁvatsara Bhādrapada śu 13-
,, 2 lu yī śubhadinamamḍdu Gōlakomḍḍa śimhāsanaḍḍhīśvaramḍaina Hajarati Ālam-
pannā Sulutānu A-
,, 3 bdhullā Kutupu-Śahārājugāri kāryakartalaina Hajarati Navābu Śāhēbulugāri
kāryakarta [Pū]-
,, 4 namalli kōṭa Havāludārumḍu Sujāyita-Āsāri³ Rūstum-bBēgu Pūnamalli-sthalamamḍdu
ācham-
,, 5 drārka-sthāyigānu maśīdu kaṭimchchināru [||*] ganaka yī maśīdu samastamaina
vārunnu paripālana
,, 6 śāyamaḡalavāru [||*] paripālana śēsinaṡārīki shōḍaśa-mahādānālu śēsina-sukṛitam
kaddu [||*] im-
,, 7 dku yavvaru vikhātam talamstunnārō vāru Kāśilō gōhatya śēsina dōshāna pōduru
[||*]

TRANSLATION

Hail ! Prosperity !

In the (cyclic) year Vijaya corresponding to 157[8] of the victorious Śalivāhana—Śaka era, (on the) 13th *tīthi* of the bright fortnight (of the month) of Bhādrapada—on this auspicious day, Sujāyita Āsāri Rustam-bBēgu, the *Havāludāru* of the fort at Pūnamalli (Poonamallee), the agent (*kāryakarta*) of Hajarati Navābu-Śāhēbulugāru, (who was himself) the agent of Hajarati Ālampannā Sulutānu Abdullā Kutupu Śahārājugāru, the lord of the Golakonḍa throne, built at Pūnamalli (Poonamallee) this mosque, to last as long as the Moon and Sun.

Therefore, all people shall protect this mosque. Those that protect (it) will get the merit of making the sixteen great gifts; those that cause obstruction (to it) will incur the sin of killing a cow at Kāśī (Benares).

¹ The titles of Sultān 'Abdulla given here are the same as those given in the Ambār Khāna inscription of the Golconda fort. *E. I. M.*, 1913-14, p. 57.

² In the margin of the tablet two Persian couplets are carved, the letters of which have been abraded by the effect of weather. The following words can however be deciphered:

بت خانه را شکسته و مسجد بنا نهاد بشکست کافر نه

TRANSLATION

Destroyed the house of idols and built a mosque, demolished infidels built

³ This is the Persian expression, '*Shujā'at Athār*' meaning 'bearing the marks of valour', i.e. valiant.

This Telugu version is engraved below the Persian inscription. The superstructure of the mosque is built of brick and mortar, the base being of stone, which may have originally formed part of a Hindu temple.

There is a slight discrepancy in the Śaka date 157[8] given in the inscription. It must be Śaka 1575, which regularly corresponded to the cyclic year Vijaya quoted in the record. The astronomical details given for this date, namely, Bhādrapada, śu. 13, furnish the English equivalent A.D. 1653, August 26, which according to the *Indian Ephemeris* of L. D. S. Pillai was the 12th day of Shawwāl month of 1063 H., whereas the Persian date as deciphered by Mr. Yazdani, is Shawwāl 20.¹

The next inscription in chronological order is from a mosque at Cuddapah, which was the seat of the Quṭb Shāhī governors of the Carnatic in the middle of the seventeenth century and later of the Mughal governors. The inscription mentions the name of Aurangzeb and records the breaking of idols and the building of a mosque in the Hijrī year 1103, corresponding to 1692 A.D. The first two lines of the inscription are benedictory, consisting of religious texts and a prayer for the longevity of the king's life. The language of these two lines is Arabic. Afterwards there are 8 lines of Persian verse; arranged in sixteen panels, each panel containing an hemistich. The style of writing is *Thulth* of an intricate type, such as is usually found in the inscriptions of South India.² I have deciphered the text as follows:—

Plate XIX (a)

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلوة و السلام على محمد رسولہ و آلہ و اصحابہ اجمعين
 اللهم ايد الاسلام و المسلمين ببقاء سلطنة ابي الظفر محي الدين محمد ازنگ زيب بهادر پادشاه
 عالمگیر غازي

- | | |
|---------------------------------|---------------------------|
| (۱) دعائے جهاندار عالم پناه | کہ نامش کند محو نام گناه |
| (۲) ز تیمور صاحب قران رزم گیر | نشد مثل او عادل بے نظیر |
| (۳) کمانے کہ از زور بازو کشید | صدای ز پاهش بدینا رسید |
| (۴) بہ تیغے کہ زن آن شه شیر زور | چہ شورے فتادہ بدینائے شور |
| (۵) نبی نیست او پادشاه زمن | وے در ولایت ندارد سخن |
| (۶) بنا کرد مسجد بتان را شکست | ز هجرت هزار و صد رسہ گزشت |
| (۷) طلب کردم از عقل تاریخ آن | چنین گفت هائف بگوشت فہان |
| (۸) کہ این خانہ فیض و فضل خدای | بنا شد بسال محمد رضای |

۵۱۱۰۳

سنہ ۱۱۰۳ محمد رضای

¹The difference between the two dates is apparently due to the fact that the Telugu version was engraved eight days later than the Persian record. [Editor]

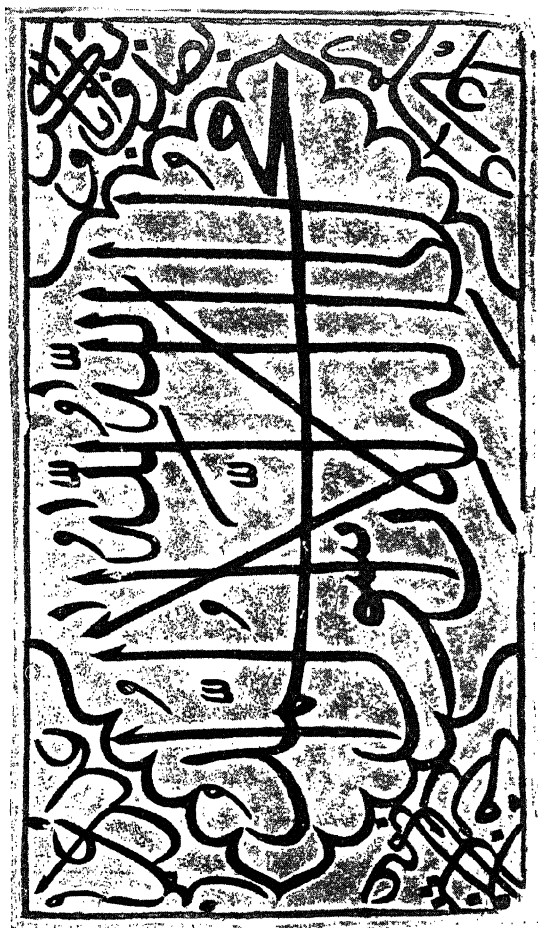
²The tablet on which the inscription is carved measures 2 ft. 7 in. by 2 ft.

(a) Inscription on a mosque at Cuddapah.



SCALE • 100

(b) Inscription on another mosque at Cuddapah.



SCALE • 166

TRANSLATION

In the name of God, the most Merciful and Compassionate! Praise be to God, the Lord of all worlds, and blessing and peace be upon Muḥammad, the apostle of God, and upon all his descendants and companions. O God, help Islām and the Muslims by preserving the kingdom of Abu'z-Zafar Muḥi'u'd-Dīn Muḥammad Aurangzeb Bahādur, the world-conquering ('Ālamgīr) and the victorious king.

- 1 Blessed be the ruler of the world, the refuge of universe; whose name effaces the existence of sin.
- 2 Since the time of Timūr, who conquered the kingdom of Romans, there has been no ruler just like the present king (Aurangzeb).
- 3 The bow which he has stretched by his powerful arms, is such that the echo of its twing has reached the (distant) seas.
- 4 By the sword, which the powerful king has wielded, panic has sprung (even) in the ocean.
- 5 Although the king of the time is not a prophet, yet there is no doubt in his being a friend of God.
- 6 He built the mosque and broke the idols (at a time) when 1103 years had passed from the flight (of the Prophet).
- 7 I inquired of Wisdom regarding the chronogram: the unknown inspirer uttered these words secretly in my ears:
- 8 "This house of Divine grace and benevolence was built in the year to be obtained from *Muḥammad Raḍā'ī*."

In the year 1103 H. contained in Muḥammad Raḍā'ī.

According to the *Abjad* system of reckoning Muḥammad Raḍā'ī gives the date 1103 which tallies with the year given in the inscription.

The third inscription in chronological order is also from Cuddapah, being carved on three stone tablets, one of which is rectangular in shape and the other two circular. The rectangular tablet measures 2 ft. 7 in. by 1 ft. 6 in. while the two circular tablets are 1 ft. in diameter each. The style of writing is *Thulth* of an ornamental character and the language is Arabic as well as Persian. The Arabic text contains the *Kalima* and the names of the 'four companions' of the Prophet Muḥammad. The Persian text comprises a verse mentioning the construction of a mosque by 'Abdu'n-Nabī in 1135 H. (1723 A.D.).

The text has been deciphered as follows:—

PLATE XIX (b)

Rectangular tablet.

Middle: Islamic creed.

In corners:

بصدق ابا بكر وعبد عمر با زيم عثمان وعلم علي

Circular tablets.

بعون خداوند عبد النبي به بستند ايران حضرت نبي

سنه ۱۱۳۵

TRANSLATION

Rectangular tablet.

In the middle: The Islamic creed.

In the corners: By the truthfulness of Abū Bakr, the justice of 'Umar, the honour of 'Uthmān and the knowledge of 'Alī!

Circular tablets.

By the help of the master, 'Abdu'n-Nabī, they (the officials under 'Abdu'n-Nabī) built the house of the Holy Prophet (i.e., the mosque) in 1135 H. (1723 A.D.).

The next inscription in chronological order is dated 1159 H. and it is carved on a slab fixed over the entrance of Ḥaḍrat Aḥmad Shāh's tomb at Cuddapah. According to the inscription the saint was born in 1072 H. (1662 A.D.) and died in 1157 H. (1744 A.D.), during the reign of the Mughal Emperor, Muḥammad Shāh. The inscription further states that the tomb of the saint was built through the efforts of Sābū Bibī, the daughter of 'Abdu'n-Nabī. The latter is apparently the same person who built the mosque at Cuddapah (*supra* p. 55) and who was apparently the Governor of the Carnatic during the reign of Muḥammad Shāh.

The inscription is carved on a tablet measuring 4 ft. by 1 ft. 5 in. The style of writing is *Thulth* of an intricate type which has made the inscription difficult to read. The language is Persian and the inscription is in verse consisting of four lines. I have deciphered them as follows:—

PLATE XX (a)

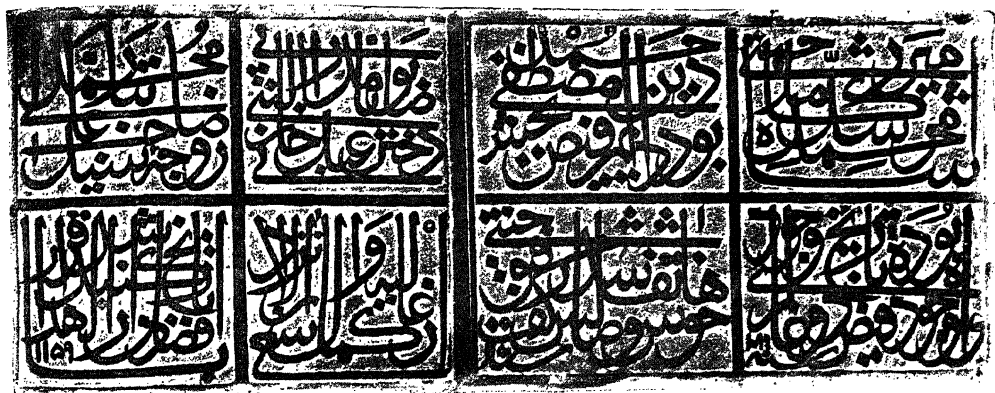
مرشد کامل میر احمد شاه رحمتے	ہون دایم فیض بخش دین احمد مصطفے
(۱)	
راہ رجودے فیض در عالم بودہ تاریخ رجود	خوش وصالش گفست ہاتف شد رفیق جنتے
(۲)	
۱۰۷۲ھ	۱۱۵۷ھ

صابر بے بے دختر عبد النبي خان نامدار	زرجہ سید محمد صاحب عالی تبار
(۳)	
از کمال سعی آن عالیہ والا نژاد	دار افضل بالہدا تاریخ گنبد شد قرار
(۴)	
	۱۱۵۹ھ

TRANSLATION

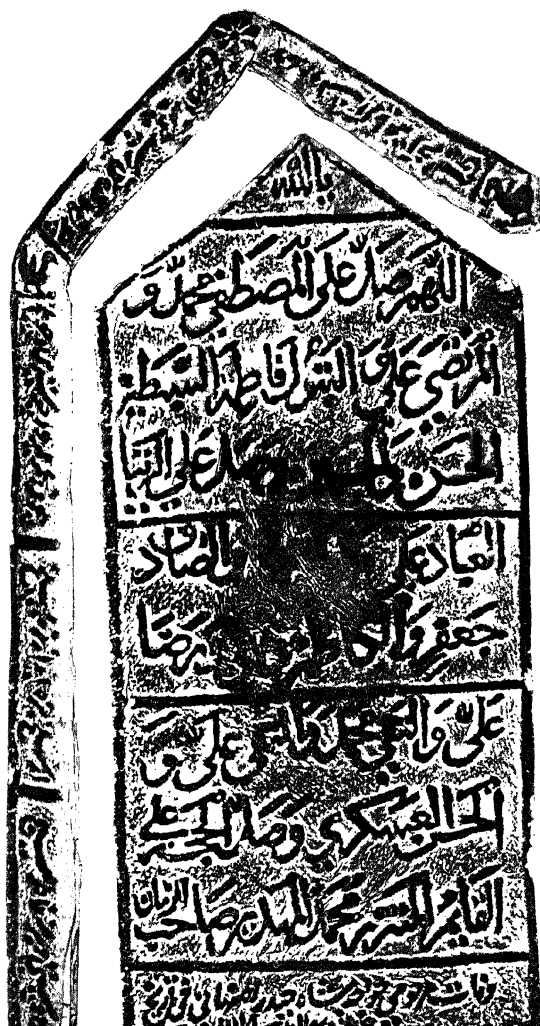
- 1 The perfect guide, Mir Aḥmad Shāh, may God bless him, was always a benevolent preacher of the faith of Aḥmad, the chosen Prophet.
- 2 The chronogram of his birth was (contained in the phrase): "How excellent is the existence, the felicity of both the worlds": again how happy is his demise, for the divine inspirer has suggested the phrase: 'He became the associate in Paradise', as chronogram.
- 3 Sābū Bibī the daughter of the illustrious Khān, 'Abdu'n-Nabī, and the wife of Sayyid Muḥammad of exalted rank.
- 4 By the extreme efforts of that lady of noble descent (this tomb was built) and the phrase, 'the blessed abode of guidance' was composed as the chronogram.

(a) Inscription on the tomb of Ahmad Shah at Cuddapah, Madras Presidency.

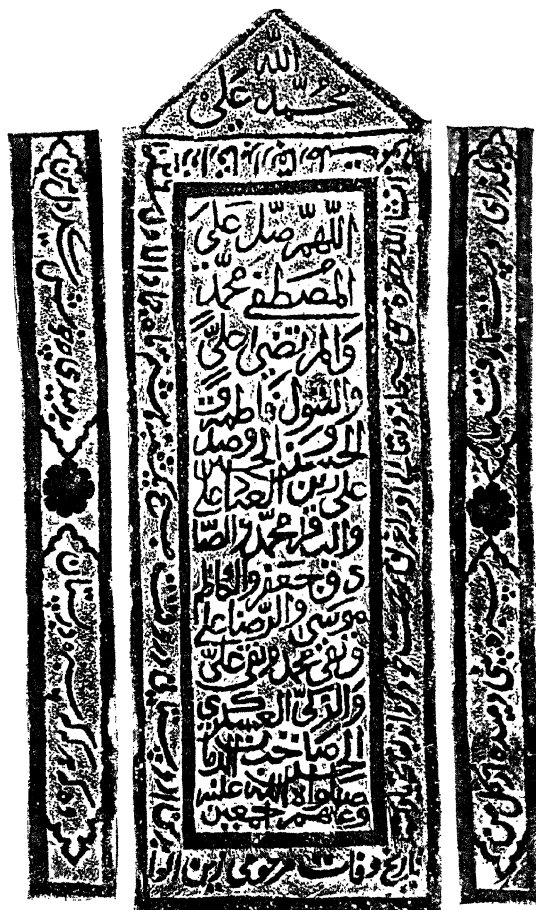


SCALE · 125

(b) Inscription on a tombstone, survey No. 437, Nizampatanam, Madras Presidency.



(c) Inscription on a tombstone in the village Nizampatanam, Madras Presidency.



SCALE · 166

The [phrase *Dār-i-afḍal bi'l-huda* (the blessed abode of guidance) gives the date 1159 H. (1746 A.D.).

The next two inscriptions are comparatively of an earlier date than the previous inscriptions, being dated 1018 H. and 1026 H. respectively. They are carved on two slabs found near a *dargāh* at Nizampatnam, a village in the Bāpatla taluq of the Guntur district. The texts of these inscriptions have a strong resemblance to the epitaphs found on the tombs of Quṭb Shāhī and 'Ādil Shāhī nobles at Golconda and Bijapur. The earlier of these two records bears the name of Khvājah Shāh Ḥaidar of Isfahan, while the other mentions the name of Zainu'l 'Ābidīn of Ardastan. It is not unlikely that these two persons had some kind of connection with either the 'Ādil Shāhī or the Quṭb Shāhī Court. The inscriptions begin with religious texts in Arabic and end with Persian verses referring to the transitoriness of the world. The Arabic texts are inscribed in the *Thulth* characters while the Persian verses are in the *Nastā'liq* script. The text of the inscription bearing the date 1018 H. has been deciphered as follows :—

PLATE XX (b)

يا الله

اللهم صل على المصطفى محمد و المرتضى علي و البتول فاطمه

[و] السبطين الحسن و الحسين و صل على الزينا (زين)

العباد و الباقر محمد و الصادق جعفر و الكاظم موسى و رضا (الرضا)

علي و النقي محمد و النقي علي و

الحسن العسكري و صل على الحجة

القائم المنتظر (المنتظر) محمد المهدي صاحب الزمان ①

وفات مرحومي خواجه شاه حيدر اصفهاني في تاريخ

ربيع الاول سنة ١٠١٨ (هجري)

بر دوستي ديريته خاطر ميديج

چون عمر ميرون چو (چه) شيرين و چه تلخ چون وعده حق رسيد چو (چه) بغداد ر چه بلخ

..... دولت اگر يافته آخر بهيچ

TRANSLATION

O God!

The Shiite *durūd*.¹

The death of Khvājah Shāh Ḥaidar of Isfahan, may God bless him, occurred in the month of Rabi' I, 1018 H. (May-June 1609 A.D.).

¹ For the complete text and translation see *E.I.M.*, 1015-16, pp. 26-27.

Verse

Thou shouldst not feel sorry for old friendship..... As life is to pass away, it is of no consequence whether it is sweet or bitter: when the call from God comes, it is immaterial whether you are in Baghdad or Balkh. Even if you succeed in possessing wealth, at last you shall leave it.

The other inscription has been deciphered as follows:—

PLATE XX (c)

الله محمد علي

درود شریف

تاریخ وفات مرحوم زین العابدین اردستانی در وقت صبح یکشنبه هشتم

ماه جماد الاول سنه ۱۰۲۶ از دار فنا بدار بقا رحلت نمود انشاء الله

حضرة حق سبحانه و تعالیٰ او را غریق رحمت خود گرداند ☉ بفاتحه یاد کنند

و که هر که سبزه در بستان بد میدی چه خوش شدی دل من
بگذر ای دوست تا بوقت بهار سبزه بینی دمیده از گل من

TRANSLATION

Allāh! Muḥammad! 'Alī!

The *Shiite durūd*.¹

The date of the death of Zainu'l-Ābidin of Ardastan, may God bless him! On the morning of Sunday, the 8th of Jumad I, 1026 H. (Sunday, 4th May, 1617 A.D.) he marched from this frail world to the everlasting region. God willing! The Most High and Holy God will take him into His Mercy: (Visitors) should remember him by prayer.

Verse

1 Oh! how my heart was filled with joy when the green plants sprang up in the garden.

2 O friend, pass by my tomb in spring-tide so that thou mayst see verdure sprouting from my ashes.

The last two inscriptions are dated 1147 H. and 1188 H. respectively, and their tablets are now preserved in the collection of Mr. B. N. Roy of Puri. The inscription dated 1147 H. was originally set up over the entrance of an Imām Bāra,² the provenance of which is not known. The inscription consists of two lines of Persian verse.

¹ See *E.I.M.*, 1915-16, pp. 26-27.

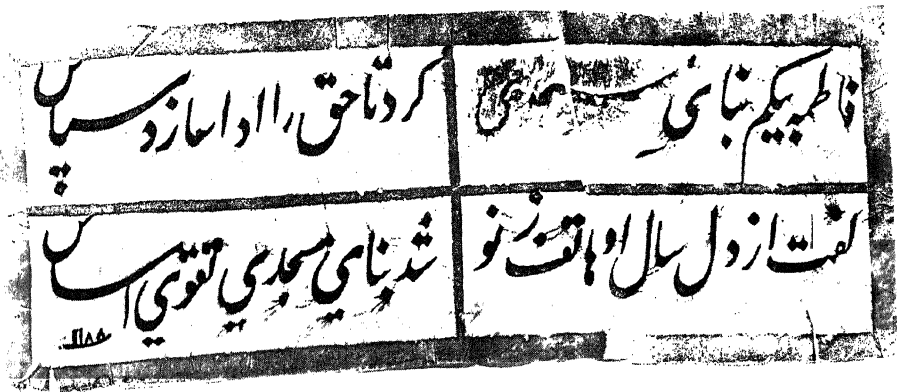
² A place of worship of the *Shi'a* faith. Bāra meaning a fort or a house; Imām Bāra, a house dedicated to the glorification of the noble deeds of the Imāms.

(a) Inscription on a stone tablet in Mr. B. N. Roy's collection, Puri.



SCALE - 166

(b) Another inscription in the same collection.



SCALE - 166

(c) Inscription of 'Alau'd-Din Khalji, Muttra, U.P.



The style of writing is *Nastā'liq* of a fair class.¹ I have deciphered the text as follows :—

PLATE XXI (a)

(۱) کرد برپا در عظیم القدر یک سرافراز بندہ حسنین
(۲) ہم بتاریخ آن بگفت نسبت کہ بگو باب روضہ سبطین

TRANSLATION

- (1) A lofty gate has been built by an exalted servant of Ḥasnain.²
- (2) As regards the chronogram Nisbat remarked : " Say : *it is the gate of the mausoleum of the two sons of 'Alī*. 1147 H.

The phrase according to the *Abjad* system gives the year 1147 H. corresponding to 1734 A.D., falling in the reign of the Mughal Emperor, Muḥammad Shāh, who ruled from 1719 to 1748 A.D.

The second inscription refers to the building of a mosque by one Fāṭima Begam in 1188 H. corresponding to 1774 A.D. and falling within the reign of Shāh 'Ālam II (1759-1806 A.D.). The style of writing is very beautiful, being *Nastā'liq* of a high class. The inscription consists of two lines of Persian verse which are carved on a tablet, measuring 2 ft. 9 in. by 1 ft.

The text has been deciphered as follows :—

PLATE XXI (b)

(۱) فاطمه بیگم بنایی مسجدی کرد تا حق را ادا سازد سپاس
(۲) گفت از دل سال از هاتف زهر شد بنای مسجد تقوی اساس
سنه ۱۱۸۸

TRANSLATION

- (1) Fāṭima Begam built a mosque with the view of glorifying God.
- (2) The inspirer suggested the chronogram heartily : " A mosque the foundations of which are laid on piety has been built anew." 1188 H. corresponding to 1774 A.D.

AN INSCRIPTION OF 'ALAU'D-DĪN KHALJĪ RECENTLY DISCOVERED AT MUTTRA.

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Mr. F. S. Growse in his well known *Memoir of Mathura* (Part I, p. 64) writes : " Thus, while there are abundant remains of the earlier Buddhist period there is not a single building, nor fragment of a building, which can be assigned to any year in the long

¹ The tablet on which the inscription is carved measures 2 ft. 2 in. by 10 in.

² Ḥasnain refers to the two grandsons of the Prophet, Muḥammad, whose names were Ḥasan and Ḥusain. The name of the builder of the gate was perhaps Sarafrāz Ḥusain, or Sarafrāz Ḥasnain, to which the poet has alluded by styling him as the exalted servant of Ḥasnain.

interval between the invasion of Mahmud in 1017 A.D., and the reign of Akbar in the latter half of the sixteenth century." Contrary to this belief I was incidentally informed a few days ago of an old Persian inscription to be found in the *dargāh* of a Muslim saint named *Makhdūm Shāh Wilāyat* at *Muttra*. My informant, *Maulvi Qadir-i-Azam*, was unable to read the epigraph, but he told me that he could decipher "*Sikandar-i-Thānī*" in it. This title was adopted by 'Alāu'd-Dīn *Khaljī*, and, as according to the reading of *Maulvi Qadir-i-Azam*, the record seemed to belong to that emperor, it was considered to possess great historical importance. I took an early opportunity to inspect the epigraph, and it is much gratifying to note that it responded to my expectation. I visited the *dargāh* under notice in company with Mr. *Ikrām-ul-Haq*, I. C. S., the Joint Magistrate of *Muttra*, on the 27th of August 1939. It is situated at the *Sāmī Ghāt* and consists of a small enclosure with the grave of the saint covered by a sandstone shed and lying about its centre. There are a few other graves in the compound, while the north-east and south-east corners of the enclosure are occupied by two domed tombs, the former containing three graves and the latter only two. The enclosure, so to say, is an ancient Muslim cemetery.

The epigraph is fixed on one of the north openings of the south-east tomb. The dome of this structure, supported originally on eight stone columns, is constructed on the corbeling principle with stone slabs overlapping one over the other, and it apparently belongs to the early period of the Muslim occupation of India, when the Indian builders still lacked the skill of constructing a true dome. The other tomb, which is also covered by a dome supported on twelve stone columns, is of a later date, probably of the Tughluq or Lodi period.¹

Unfortunately the inscription, which is engraved on a red sandstone slab, is fragmentary. It is in Persian verse inscribed in *Naskh* characters, and seems to have originally consisted of four lines of which only the second and fourth and also the small endings of the first and third exist. The epigraph runs as follows:—

PLATE XXI (c)

(۱) ن بعهد سلطاني علاو دنيا ر دين شه سکندر ثاني
(۲) کشاده شد بسر مسجد الغخاني [م] الک گجرات

TRANSLATION

1 during the reign of Sultān 'Alāi-Dunya-wa-Dīn Shāh Sikandar-i-Thānī.

2 the ruler of Gujrat, opened at the mosque of Ulugh Khān.

The event to which the epigraph refers is not clear. It however mentions 'Alau'd-Dīn *Khaljī* with his title *Sikandar-i-Thānī* (Alexander the Second), Gujrat and the mosque of *Ulugh Khān*. Now there were two Pathān nobles who are known to have borne the title of *Ulugh Khān*, one *Ghiyāth-u'd-Dīn Balban* before he ascended the throne², and the other *Almās Beg*, the brother of 'Alāu'd-Dīn *Khaljī*.³ *Almās Beg Ulugh Khān* was deputed by 'Alāu'd-Dīn *Khaljī* for the conquest of Gujrat in the third year of his reign⁴ (697 H.=1297-98 A.D.), and it is believed that our inscription alluding to that expedition

¹ The group of tombs at the *dargāh* of *Shāh Wilāyat* has been noticed in the *District Gazetteer, Muttra*, by D. L. Drake-Brockman, I.C.S., p. 301, but the date assigned to them is of the sixteenth century.

² *Tārīkh-i-Fīroz Shāhī* by *Qia'u'd-Dīn Barnī*, Persian text, Bibliotheca Indica, 1862, p. 26.

³ *Ibid.*, p. 242, *Tārīkh-i-Fīrīshāhī*, Persian text, Naval Kishor Press, Lucknow, 1905, Part I, p. 101.

⁴ *Ibid.*, p. 251, *ibid.*, pp. 102-3.

records the erection of a mosque at Muttra by that noble. Early Muslim inscriptions in verse are very rare in India, and in this respect also the epigraph possesses an interest.

Evidently the inscription does not belong to the tomb on which it is at present fixed. Outside the enclosure, however, there is an old wall-mosque marked by three *mihrāb* recesses.¹ The central one of these *mihrābs* is of red sandstone and bears a *Qur'ānic* inscription, which is partly obliterated, but the style of the script lends it a great antiquity. It is not improbable that the mosque referred to in the inscription of 'Alāu'd-Dīn Khaljī is this wall-mosque, and that that inscription was originally fixed on it. The Custodian of the *dargāh* related that the sacred buildings at the enclosure were damaged lately by floods and that certain repairs were executed to them. He added that it was on that occasion that the inscribed slab of 'Alāu'd-Dīn Khaljī was set up at its present place. He had no information of the original site of the inscription, nor was he aware as to what happened to the missing portion of it.

¹ Immediately to the west of this wall-mosque there is a modern mosque having its prayer chamber crowned by three domes and flanked on either side by a minaret.

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